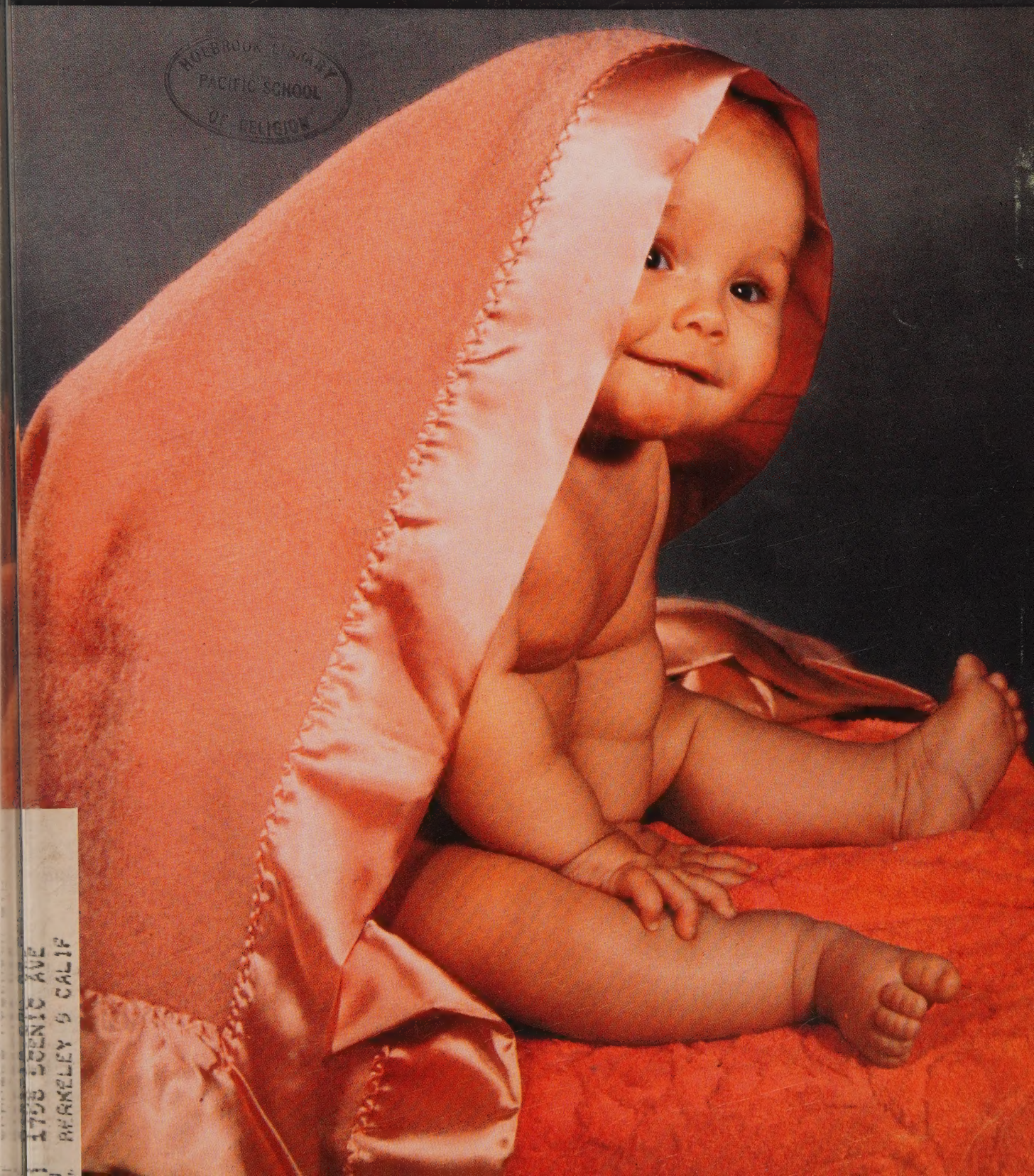
Together

Methodism's Man on the Move

In color: Prayers for the Seasons

Should Teen-agers Go Steady?

Midmonth Magazine for Methodist Families *January 1958*



HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

1798 LOCUST AVE
BERKELEY 9 CALIF

75393 V2 1958-59

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

JANUARY 15, 1958 **Vol. 2, No. 1**

Onward for God		**1**
Thy Hand Shall Lead Me	John E. Zoller	**9**
The Battle in Your Mind	W. E. Sangster	**10**
Later	Michael Foster	**13**
Blissful Bus Through Arkansas	Eva John Kuhn	**15**
Unusual Methodists		**16**
The Community That Refused to Die	Robert V. Hudson	**18**
The Practice Hour	Vivian Cosby	**21**
Fleet's in—at Church!	(Pictorial)	**23**
Lessons on the Looking Glass	Shelton McKean	**26**
Methodism's Man on the Move	Herman B. Teeter	**28**
Should Teen-agers Go Steady?	(Powwow) Howard Whitman	**32**
Prayers for the Seasons	(Color Pictorial)	**35**
The Best Is Yet to Be	Everett W. Palmer	**43**
Dollars for Your Pennies	Richard C. Underwood	**60**
Christ on Coins	Loraine Burdick	**62**
Mission in Mayari	(Pictorial)	**63**
News of the World Parish		**7, 66**
Tapping Trees for the Lord		**75**

OTHER FEATURES AND DEPARTMENTS

Letters	3	*Browsing in Fiction*	53
Getting Along Together	22	*Spiritual Efficiency*	54
Wicked Flea	34	*Dr. Michalson's Column*	57
Teens Together	46	*Small Fry*	58
Looks at Movies	47	*Methodist Almanack*	67
Light Unto My Path	48	*Shopping Together*	73
Looks at Books	50	*Let's Get Acquainted*	74

Peekaboo! You may think of our little cherub as the baby New Year—but we know better. Her name is Shirley, so she can't become an old man with a scythe. No, by next year—thank goodness—she still should be playing peekaboo! This charming photo is by Vivienne Lapham.

Onward for Go

TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Opinions expressed do not necessarily reflect concurrence of The Methodist Church. *Editor:* Leland D. Case • *Executive Editor:* Paul Friggens • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* H. B. Teeter, Bruce L. Williams • *Editorial Assistants:* Else Bjornstad, Judy M. Johnson • *Contributing Editors:* Newman S. Cryer, Jr., Peg Keilholz, Carl Michalson, T. Otto Nall, H. F. Rall, Roy L. Smith • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher • *Publisher:* Lovick Pierce • *Copyright 1958 by* Lovick Pierce.

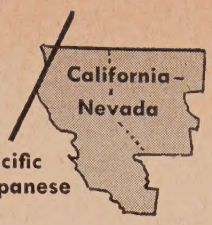
Manuscripts and Correspondence for publication: Write to Editorial Offices, 740 N. Rush St., Chicago 11, Ill. Authors should send postage.

Subscription: $3 per year, single copy 35¢. Write to TOGETHER Business Office, 740 N. Rush St., Chicago 11, Ill. Telephone MIchigan 2-6431.

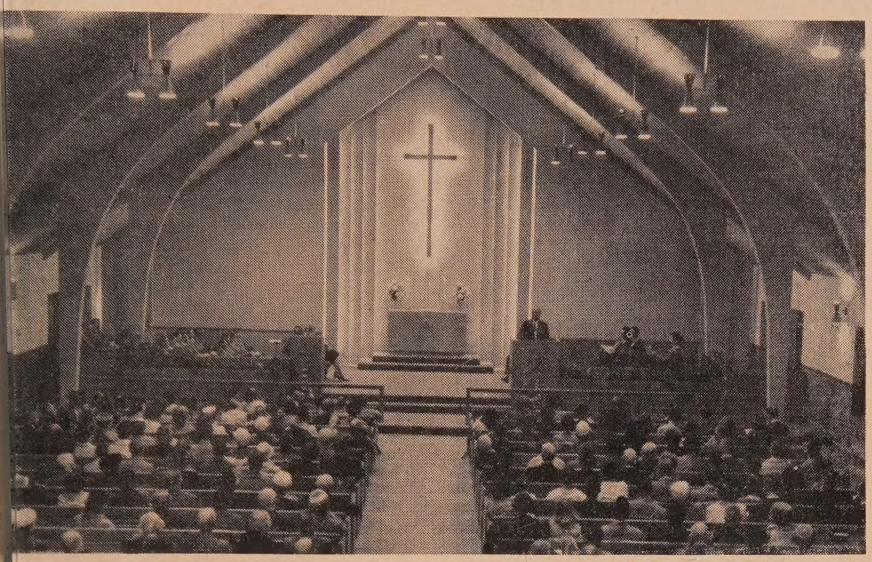
Advertising: For rates, write to TOGETHER Magazine Representatives, 454 Wrigley Building, Chicago 11. Entered as second-class mailing matter at Post Office in Chicago, Ill., under Act of March 3, 1879; additional entry at Nashville, Tenn. Accepted for mailing at special rate in Section 1103, Act of October 3, 1917, authorized July 5, 1918. *Change of Address:* Five weeks' advance notice, old and new addresses, and mailing label from current issue are needed. Mail to TOGETHER Business Office, 740 N. Rush St., Chicago.

San Francisco Area NEWS of Your Church in Action

Bishop Donald H. Tippett
83 McAllister Street, San Francisco 2, Calif.



Editor: Winston H. Taylor
83 McAllister Street, San Francisco 2, Calif.



ne 750 persons crowded into the opening service for this new sanctuary at Cambrian rk Church, San Jose, on Nov. 24. The $90,000 structure, second unit for the rch started in 1952, also includes a prayer chapel and administrative rooms.

ishop Tippett to Report on Travels

ishop and Mrs. Tippett face a busy dule of meetings and reports on their e months of official travel in the Far . Their arrival in San Francisco was for Jan. 3.

heir reports will begin the evening of 19 at First Church, San Jose. Other ts scheduled include one Jan. 21 at mento, Jan. 26 at Santa Rosa, Feb. 2, Manteca, Feb. 7 at Berkeley United, 9 at Chico, and Feb. 16 at Fresno.

ishop Tippett conducted special serv- or American armed forces personnel l branches on Okinawa during a y scheduled holiday week. This ded Christmas Eve services at three s and New Year's Eve services at He also led a year-end retreat for lains, missionaries and their wives. gements were in charge of Capt. sel H. Tower, a Methodist who is d Marine Division chaplain.

ne of the last letters from Mrs. Tippett before Supplement deadline came from an earlier visit to Okinawa and said, in part:

"Here there is occasionally a tiny church, a clinic, a kindergarten or a Christian person, bringing a tiny spark of hope—but it is so feeble. We have met some very sincere Christians here, and our missionaries are wonderful.

"There are some wonderful chaplains here, and they are so much needed. My consideration of chaplains and their work has increased many times since I have been here and seen their work.

"We wish the world might know the Thanksgiving of peace. This place makes one think it is a long way away."

Bishop Tippett's January plans also include the Council of Bishops meeting in Ocean City, N. J., General Board of Education in Cincinnati and presiding over the Television, Radio and Film Commission meeting in Nashville, Tenn.

o Open Conference Budget Hearings

new venture in budget development alifornia-Nevada Conference this year l be open hearings on requests, ac- ing to George H. Atkinson of Burlin- e, budget committee chairman in the ld Service and Finance Commission. l ministerial and lay members of the erence are invited to the all-day hear- ing on Monday, Feb. 3, at First Church, Modesto. They will hear requests presented by all agencies in the benevolence budget and be able to question or discuss the requests.

In the past each agency has presented its request only before the budget committee.

Seek Organization Plan

A study of California-Nevada Conference organization, ordered by the 1957 session, is proceeding this winter with hearings, interviews, and questionnaires, seeking to find the most effective plan.

Under the chairmanship of the Rev. R. Marvin Stuart of Palo Alto, the committee and subgroups have conducted meetings in each district to learn local church desires for conference programs and aid and to gain advice concerning the number of districts needed.

All executive secretaries and district superintendents are being queried about job analyses and needs.

Ask End to Nuclear Tests

"Earth satellites and atomic energy alike can and should be consecrated to man's life rather than dedicated to his death" was the declaration by California-Nevada Conference Board of World Peace following the Soviet launching of two satellites.

Recalling the 1957 Conference session's appeal for disarmament, eight members of the board unanimously agreed on the statement, which included:

"Peace, like war, is not inevitable. With the major powers armed to the teeth and committed to an ever-mounting arms race, there remains a chance that one misunderstanding or foolish or mad act can set the whole world aflame. It is time to have done with the arms race and competitive alliance for war. The time has come to disarm. . . .

"One limited but important step toward easing tensions and ending the fateful arms race can be taken now. We American Christians can persuade our government to accept the proposal to stop nuclear weapons tests by international agreement."

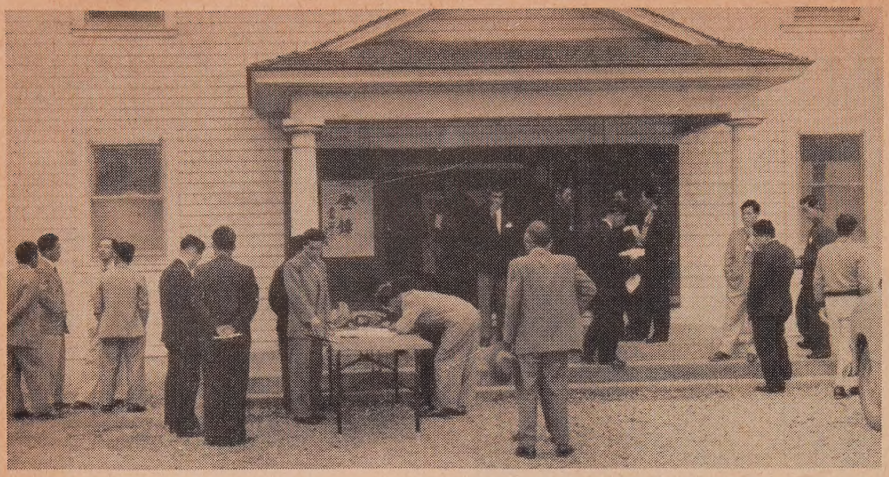
Vote New Unit for Home

The Conference Woman's Society of Christian Service has announced another new building for the Beulah Rest Home. At the same time, the WSCS voted a change of name to the Beulah Home.

The new project will be the last at this location and will include three apartments for two persons each and 12 single rooms. It will be built without cost to the conference, as persons on the waiting list have indicated their willingness to provide the building.

Mrs. A. O. Willoughby of Oakland is the new president of the home's board.

The Beulah Circle netted some $800 on the annual November bazaar.



Some of the 160 "newcomers from Japan" who attended a state-wide program Nov. 17 are shown registering at the educational building of Florin Church, the host church.

Methodists Welcome Japanese Workers

The first state-wide meeting of representatives from groups of Japanese contract farm laborers was held recently at Florin Japanese Methodist Church. The 160 men represented 1,000 workers in the San Joaquin and Sacramento Valleys and from as far away as Santa Ana and Santa Maria.

Although a special committee of Pacific Japanese Provisional Conference had held localized meetings with the group, this was the first on a wide scale, according to the Rev. Sadao Masuko of Florin, chairman. Purpose was to exchange information, to get acquainted, and to create intercultural good will to "bridge the Pacific," since the laborers are here for three years before returning to Japan, where many will be agricultural leaders.

Toyoji Inouye, Florin lay leader, welcomed the men to the program which included a singspiration, games, skits, a movie on California industrial and farm growth, and five discussion groups on agriculture, immigration, taxation, American culture and religion, English language, and family life. It ended with a banquet given by WSCS groups at Florin, Loomis, Sacramento, and Walnut Grove and Baptist women from Mayhew.

Among leaders were the Rev. Casper Horikoshi of West Tenth Church, Oakland, and the Rev. James E. Huntley of Grace Church, Yuba City. Zenichiro Uchida, a leader among Japanese refugees in this country, told of his conversion to Christ. Ted Price of the U. S. Immigration Office in San Francisco spoke in Japanese.

Bilingual Testaments were presented to the group, of whom seven are Christian. Of the 1,000 workers, about one per cent are Christian, according to Masuko, who noted that the newcomers in the past decade also include 26,000 war brides, 1,000 refugees, and 2,000 adopted orphans.

Little Eric Strayer turned a shovelful of earth Nov. 17 to start construction of additions to Calvary Church, San Jose. He was aided by his father, the Rev. James H. Strayer, pastor; Supt. Elliott L. Fisher (left) and the Rev. Howard Stickland.

Refugees Say 'Thanks'

On their first Thanksgiving in America, the Walter Jeltsch family said 'thanks' by inviting to dinner the entire congregation of Delano Church, which sponsored them as refugees.

The family provided turkey and rolls for the dinner in the church, and some 100 members brought other dishes.

Jeltsch, a carpenter, played the accordion, and nine-year-old Sonnhild said the grace.

The family members are active in the Sunday school, and Wolfgang, 13, is a Boy Scout.

Discuss Church Vocations

More opportunity for discussion of the idea of church-related vocations, and more emphasis on aptitude testing will be features of this year's vocations conference, Feb. 7-8, at First Church, Palo Alto.

The Rev. Daniel D. Walker of First Church, Oakland, will be the inspirational speaker, according to Mrs. Robert Moon of San Leandro, chairman. Following his keynote address Friday afternoon, eight discussion groups will be led by students at Pacific School of Religion.

More time has been allotted for testing, evaluation and consultation, in charge of the Rev. Robert Leslie of PSR.

In addition to talks and interviews by vocational representatives, there will be special interviews with missionaries and others regarding their vocations.

Religious Scholar Dies

The Rev. George H. Colliver, 68, founder, and director since 1920, of the department of Bible and religious education at College of the Pacific, died Dec. 6 after a brief illness.

Earlier in the week, Mr. Colliver attended sessions of the first annual COP Lectureship in Religious Education, Group Work and Recreation, which he had planned and which the session voted to name in his honor.

Mr. Colliver graduated from COP in 1915, returning after graduate study. In Stockton he also directed religious education work for the former Clay Street Church and Chinese Christian Center.

Report on New Churches

Due to become the first new church of 1958 in California-Nevada is **Edison Manor** of **Fresno,** where the Rev. Amos Cambric, Jr., was appointed pastor.

The quarter-block site in southwest Fresno has been held for several years, until a survey last summer indicated the time was ripe for starting a congregation. Cambric was continuing the survey of the multiracial community pending the beginning of services, expected sometime in January. They hope to build by next summer at Church and Lilly Avenues.

Cambric, educated in Arizona, transferred from Lexington Conference of the Central Jurisdiction.

Reports from this year's other new churches include:

Chico—Aldersgate Church began its sessions in September and has a Sunday-school attendance of 40 or more. Members are continuing work of revamping the church-parsonage.

Reno—St. Paul's Church listed 45 members on charter day, Oct. 6.

Stockton—Holy Cross Church is the name adopted by the congregation launched last summer as Hammer Lane Project. It already is an all-family subscriber to TOGETHER. Services have moved to St. Anne's Episcopal Church on Lincoln Road.

Sunnyvale—Lakewood Church's WSCS is organized, with Mrs. Jerals W. Cox as first president.

Vallejo—Wayside Church registered 92 charter membership in September.

ew Church at Forest Hill

Another new church, Forest Hill at cific Grove, was established in Novem- "in order to minister more adequately the spiritual needs of the residents of rest Hill Manor and other elderly per- s in the community."

The conference retirement home, es- lished two years ago, now is filled to 75-member capacity and has a waiting of 25 persons, according to Roy J. vor of Palo Alto, corporation president.

The new church is a co-operative service Forest Hill Manor and First Church, cific Grove. The Rev. Dale J. Nicholson l serve both churches. The Rev. Clif- d L. Moody, transferred from Central nsas Conference, is associate pastor. He ll have primary responsibility for Forest ll and will aid with development of senior citizens' program in the com- nity.

o Speak at Conference

The Rev. Albert E. Day, former pastor Mt. Vernon Place Church, Washington, C., and Evangelical Lutheran Bishop ah B. Manikam of South India will be tured speakers for the Earl Lectures l Pastoral Conference, Feb. 11-13, at cific School of Religion.

Day, now professor of homiletics at sley Seminary in Washington, will ak in the mornings. Several seminars l classes also are planned for the annual gram.

) at Youth Conference

ome 70 California-Nevada students e expected to take part in late Decem- in the National Methodist Student ference at Lawrence, Kan., according Dick Ernst of Temple Church, San ncisco, student chairman of the Con- nce Wesley Fellowship.

any were traveling by chartered bus. dents were registered from Stanford, Jose State, Fresno State, University alifornia at Berkeley and Davis, Sac- nto State, San Francisco State, and ge of the Pacific.

unselors going included the Rev. t Hawthorne of First Church, Palo the Rev. Henry Gerner of First ch, San Jose; the Rev. Thomas Hicks emple Church, San Francisco; Mr. Mrs. Harvey Brockmeyer of First ch, Bakersfield; Charles Welch of Church, Sacramento; Mr. and Mrs. am Porter of Wesley Foundation, eley; Robert Cary, conference direc- f youth and student work.

late Religion to Work

re than 100 persons participated in Nov. 11 Conferences on Religion, r and Management, sponsored by the hern California-Nevada Council of ches Commission on the church and mic life.

e sessions were held at First Church, , whose pastor is the Rev. Andrew Juvinall, commission chairman.

Speakers included Robert L. Ash, chairman of Christian social relations committee in Castro Valley Church and executive secretary of Alameda County, AFL-CIO, who spoke on "Racketeering in Labor and Management."

Juvinall offered suggestions regarding the church's responsibility and action in the economic area. Recordings of the panel sessions are being made available by the council.

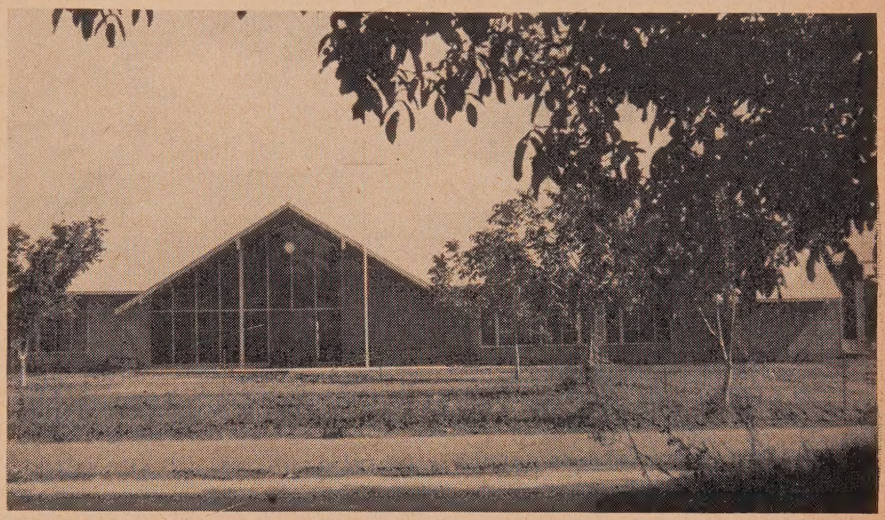
Church Building Goes On

Winter has had little effect on building expansion in the San Francisco Area.

First Church, Delano, nearly doubled its real estate holdings by purchase of adjacent property that includes a house, now the parsonage, and two rental cottages, for $22,500. In a combined campaign, members pledged over $44,000 for the budget and land purchase.

Ground was broken Nov. 10 for the first units of **Dunsmir Church,** $45,000 buildings which will include sanctuary, parlor, and offices, adjacent to the present church. Actual construction will await spring.

Addition of educational facilities for 400, fellowship hall, kitchen, parlors and administrative rooms, to cost some $210,000, was started Nov. 17 by **Calvary Church, San Jose.** The expansion is on adjacent land purchased for some $40,000.



Surrounded by orchards as was its predecessor, this new Grace Church, Yuba City, was occupied Nov. 3. The $80,000 building replaces one ruined by the 1955 floods.

L. Covello Photos

Keys passed through many hands at the consecration of new units at Grace Church, Stockton. Participants (standing) are Roy Isaacson, contractor; Robert Bernardi, building committee chairman; Glen W. Bockmon, construction committee chairman, and Bishop James C. Baker, retired, who conducted the consecration.

The Rev. Charles L. Warren, right, presents to Bishop Mangal Singh, Bombay Area, India, a letter from California-Nevada pastors telling of their $656 gift to further Indian leaders' training. The famous Taj Mahal is in the background. Warren of Taylor Memorial Church, Oakland, was on a world tour.

A Church Success Story

Fourteen years ago, members of First Church, Yuba City, requested their bishop to close the church because of lack of members, finances, and the nearness of the Marysville Church.

In November, it found itself the most preferred church in the city, listed by approximately 15 per cent of families visited in a survey. Second largest group was the Roman Catholic. In a separate high-school study, 22 per cent expressed First Church as their choice.

In the last few years, the church has erected a $200,000 sanctuary and educational plant. It was a relief center when most of the city was inundated by the river two years ago. Despite the area's population growth, the church has expanded faster.

Church Changes Name

A new name and a Woman's Society of Christian Service have been acquired as the Biggs Church noted its 85th anniversary in December.

The official board changed the name from Biggs Community to Biggs Methodist Church, according to the Rev. Robert C. Hill, pastor.

The first WSCS meeting was Oct. 15, with Mrs. Amy Hoar elected first president. The group's first major projects were a breakfast for hunters on the opening day of pheasant season, a harvest festival, and a church-wide program on Japan, set for Jan. 18.

Celebrate Anniversaries

A year-long centennial is being celebrated by Oroville Church, with the climax to come this month, under the chairmanship of Jay Partridge.

Speakers for the monthly family programs have been former pastors, as well as the Rev. William Sanford, pastor of Paradise Church, who grew up in Oroville. The programs also have featured presentation of church history by periods.

• The second oldest Japanese Methodist church in the U. S., West Tenth Church of Oakland, observed its 70th anniversary Nov. 24 with a program honoring its pioneers, including Danzo Kiyohara and Mrs. Aki Fujii of Los Angeles, charter members.

Started by a group of students and moved to the present location in 1917, the church numbers among its former pastors Yosuke Matsuoka, former prime minister of Japan, and the Rev. Seimatsu Kimura, famed evangelist in Japan.

Dr. Hide Oda was anniversary chairman, and Eizo Kobayashi directed a dramatization of the church's history.

• Twenty-fifth anniversary of the first building in the present location was celebrated Nov. 24 by First Church, Modesto. The congregation earlier had been in two buildings farther downtown, the first erected in 1873.

Approximately 1,000 intermediate youths and adult leaders participated in 18 Christian Adventure Days in subdistricts on Oct. 12 and 19. Theme this year was "We Belong Together."

Changes in pastoral appointments announced by Bishop Tippett's office include the Rev. Oscar Rodriguez, an exchange student from Cuba, to Corcoran Latin American Church, and Richard Buckner to Nelson Church.

Fiftieth wedding anniversary was observed Nov. 14 by Mr. and Mrs. Joseph Gladney of Tulare Church.

Capt. Mitsuo Fuchida, commanding officer of the air attack on Pearl Harbor 16 years ago and now a Christian minister, addressed both Japanese and general gatherings Dec. 15 at Grace Church, Yuba City.

After several months' absence due to illness, the Rev. Ettore di Giantomasso of St. John's Church, San Francisco, returned to his pulpit Thanksgiving Day.

Busy in youth activities this year at Courtland Church is Jurgen Schuster, 18, of Hanover, Germany. Under the International Christian Youth Exchange, he is living for a year with Mr. and Mrs. George King of the church and attending school.

A doctor of public administration degree has been earned by A. LaMont Smith, lay member of First Church, Sacramento. His study in prison evaluation was done for the University of Southern California and is related to his work as administrative officer for the State Department of Corrections. Smith is chairman of the Area Commission on Public Relations and Promotion and a Sacramento-Nevada District associate lay leader.

New chairman of the Western Workshop of Methodist Retirement Homes is Roy J. Pryor of First Church, Palo Alto, who is president of California-Nevada Methodist Homes. Mrs. Grace Anderson, director of Beulah Home in Oakland, is secretary, They were elected this fall at a meeting in Des Moines, Wash.

Golden wedding anniversary of Mr. and Mrs. Will Chandler of Oroville was celebrated Nov. 17 at the church. They are the parents of the Rev. Alfred Chandler of Lindsay. A retired YMCA executive, Chandler now helps out California-Nevada churches with fund raising.

New minister of music at Glide Church, San Francisco, is Edwin Dunning, who teaches opera production and voice at San Francisco Conservatory of Music. Son of the Rev. James Dunning of Southern California-Arizona Conference, Dunning is a bass-baritone soloist who has sung in the U. S. and abroad.

Lead article for the February issue of *Church School* magazine was written by Bishop Tippett on controversial issues in teaching.

New president of Marin Ministerial Fellowship is the Rev. Arthur Schuck, Jr., of San Rafael Church.

The Rev. and Mrs. Y. Oshita, retired last summer from Pacific Japanese Provisional Conference, sailed Nov. 22 from San Francisco to make their home in Japan. He was Issei pastor 28 years at Santa Maria.

Ordination service for John M. Foster of Albany, as a deacon, was conducted at Boston University School of Theology. Foster, a former conference Wesley Fellowship president, was elected to deacon's orders by the 1957 Conference.

New president of Fresno County YMCA Youth Council is Marcia Davis of Kingsburg Church.

An eight-day vacation tour to Hawaii Jan. 23-30 is to be led by the Rev. Joyce W. Farr of First Church, San Jose. The air journey will include visits to Methodist mission projects.

The 33rd degree of Freemasonry was conferred recently upon Judge Victor Wagler of First Church, Oakland.

The Rev. Andrew Juvinall of Napa was one of 50 ministers invited from across the U. S. last month for a Methodist meeting to consider industrial chaplaincies. It was sponsored by the General Board of Social and Economic Relations and the Commission on Chaplains.

He's only nine, proudly erect, bright faced. His shoes shine, his hair
combed, his neckerchief correct as he snaps into the Cub Scout salute. His current
ogan, "Onward for God and my country," expresses his deep reverence and patriotism.
He's one of 3 million young Americans—nearly half of them church-sponsored—
ho will observe Boy Scout Week, Feb. 7-13, on Scouting's 48th anniversary.

Announcing

THE FAMILY OF THE YEAR

Selection

THIS WILL BE a banner year for Methodist families in TOGETHER. Already announced is the Christian Family photo competition. Now comes a chance for your church to enter the FAMILY OF THE YEAR selection.

This event is sponsored jointly by TOGETHER and the General Committee on Family Life. Every Methodist church is invited to nominate a family of its choice. The family chosen will be featured in TOGETHER and will be the guest of the magazine and the Third Family Life Conference in Chicago next October 17-19.

The February issue of TOGETHER will carry full details and tell you how to nominate a family from your church.

Parents must be 50 or under, with two or more children baptized and members of church or Sunday school. Parents must not be employed by any national Methodist church organization or directly related to persons in such connections. Nominees must exemplify Christian family life. Parents must apply Christian ethics in business or professions. The family must take a creative role in church and community, and be good neighbors.

Watch the February TOGETHER for complete details. Meantime, your official board will want to discuss taking part in the FAMILY OF THE YEAR selection.

Selected Bits from Your

Letters

bstitute Sports for God?

IRS. JAMES SMITH
reenville, Ohio

erhaps the crux of the *Can Coaches Christian?* matter [August, page 13; vember, page 20] lies in your defini- of the word Christian. . . . I w you would never dare print this, "Christian America" isn't Christian. st people affiliated with churches in erica today aren't Christian. It's the pted thing to belong to church the e as you belong to lodges and clubs. if you cut it back to the people who w they need a Savior, that Jesus ist is God's own Son and his reason- sacrifice for our sinful turning him, and who love God with their rt, and soul, and mind and strength, number goes away down.

is impossible for sports to be so alent in a Christian nation. Sports tens of thousands of peoples' sub- te for God.

the Way to Rear 'em?

LMAGE MALLORY, *Pastor*
int Albans, W.Va.

anita Orton Keith has written a ulating article in *My Children Are ng Me Over!* [October, page 30]. eone probably itches to do for her h, impolite, pushy brood what their er ought to do.

ere is a happy medium where chil- should be consulted on those s with which they are competent al. I am not persuaded that a ter who "pops" into rooms with- nocking and who criticizes her r's dress has arrived at a place e she should be consulted about ng other than the manners of a g lady.

wooden spoon has been too long by Mrs. Keith. Children need and fully receive (deep in their in- soul) the guidance of those who the responsibility of "taking a ." There is a time when you will, isdom, take your hands off and ow the advice you could give, but ears of age is not that time. . . .

oral Methodists?

S. GEORGE A. WALKER
veland, Colo.

ETHER contains many fine spiritual es and pictures, but why promote rality? Turn to *Unusual Method-* November, page 18]. What can we expect of our youngsters when they see things like this in our church paper?

The two girls in formal gowns were elected at Lake Junaluska, N.C., by a Summer Assembly of Methodists from 12 southeastern states. Both are active in Methodist church work.—EDS.

'Not Christ-centered'

GEORGE H. PIGUERON, 3rd, *Pastor*
Wilmington, Del.

I cannot recommend TOGETHER to my people for the following reasons: It is a Methodist-centered magazine, but hardly a Christ-centered one. As a family magazine it is good, but as a Christian publication it is poor—it gives almost no hint of how to find Christ as Savior and how to grow in him. I sincerely wish your emphasis would change so every reader might know him and the power of his Resurrection.

'Will Help Others'

MRS. CLARENCE MILLER
Poplar Bluff, Mo.

I wish to thank Murl M. Brunner for *A Catholic Leads a Methodist Choir* [October, page 49].

I am a Methodist and have a fine Catholic son-in-law. I asked him to read the article; it will help so much. I spend a great deal of time with my little granddaughter, reading, singing, and studying. Mrs. Brunner will no doubt help others, also trying to meet on neutral ground.

'Set Wonderful Example'

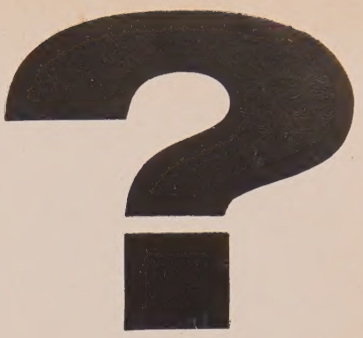
MALCOLM HULSLANDER,
Drew University
Madison, N.J.

It was inspirational to read Murl M. Brunner's *A Catholic Leads a Methodist Choir.* It serves as proof of the way in which understanding between different denominations is helping to tear down the barriers which too frequently divide us. It was a joy to read how this woman's "expected ordeal has turned out to be a blessing." I am sure that she has set a wonderful example for us to follow.

Alternative to War?

MRS. RUTH H. POOL
Seattle, Wash.

Never have you done your readers a greater service than by publishing



How Does The Community Regard *Your* Church?

- ☐ *With respect and admiration?*
- ☐ *With indifference?*
- ☐ *With no opinion whatever because they don't know you're alive?*

If your church enjoys the community's respect for spiritual and civic leadership, it deserves acclaim for doing a Christian job *well.*

But if the community is indifferent to or even ignorant of your activity, something's wrong. Maybe the spiritual voice of your church just isn't being heard among the manifold sounds of modern living.

If so, we can help. Our carillons and other bell instruments are helping today in more than five thousand churches throughout the world. At modest cost, we can install an instrument that will give your church a glorious voice . . . projected in any desired directions and in any desired volume. Residents will gain new awareness of your Christian role in the community. Attendance at services is bound to increase, as will opportunities for civic leadership.

One of the many models of Schulmerich carillons will precisely fit your needs. Write today for information!

Schulmerich Carillons, Inc.
P18 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

HOW I GET A TAX-FREE LIFE INCOME

plus

- Report no Capital Gains on appreciated securities
- Invest for Tax-free Income
- Reduce Income Tax through generous gift deduction (for instance, on a $10,000 investment at age 60, you can deduct $6,032.10 the first year)
- Reduce Estate Tax
- Provide Tax-free Life Income for heirs

and

- Share in the distribution of the Bible to all the world through my American Bible Society Life Income Agreement.

Cut out and mail coupon today

AMERICAN BIBLE SOCIETY
DEPT. LIT-81
440 Fourth Avenue, New York 16, N. Y.

Please send me without obligation, further information on the American Bible Society Life Income Plan on amounts of $1000 or more.

Name (please print)_____

Address_____

City_____ Zone____ State_____

article, *The UN Needs More Muscle* [November, page 15].

If the cost of one nuclear-bomb test could be used for some long-range program such as Romulo suggests, or for setting up a commission on refugees adequately equipped to deal with the problem then, perhaps, we should find an alternative to war.

New Yorker Runs No. 2

MRS. G. E. FOLTZ
Du Bois, Pa.

Little did I dream that the day would dawn when, upon receiving several magazines in the same mail, I'd read a church publication [TOGETHER] first. I read it before *The New Yorker* last week.

I am especially glad to see so many phases of life covered in the magazine. Christ is life and, because that is true, a church magazine such as you are publishing should rightly give attention to all our activities.

Thank you for a good job.

This Mother Is No Martyr

MRS. B. H. MORTON
Montpelier, Ind.

Thanks for Peg Dean's *Love 'em Out Loud* [November, page 32]. How refreshing to read of a modern mother who doesn't consider herself something akin to a martyr. Surely here is one article that will bring you no criticism.

What Did Smile Mean?

MRS. M. BLANKINSHIP
Brookshire, Tex.

Regarding your September cover: I beg to differ with you on the meaning of this picture. It intrigues me. But I wonder if the boy's serious look will get his reward. He may be saying, "I'll give you the first bite out of my banana if you will give me the first one on your apple."

And again, he may like her smile so well that he will not demand a reward in return. I would like readers' opinions on this.

Who can say what a lady's smile means? Men have been arguing about Mona Lisa's for 450 years. And the women, bless 'em, don't tell!—EDS.

Covers: Religion in Life

MRS. RAYMOND C. SHAW
Newfane, N.Y.

At first the "secular" subject matter of TOGETHER's covers surprised me. But I have come to see the purpose of them, which to me seems to be that religion is life—total, glorious living—in families, in school, in God's out-of-doors, with

ous history, and in our modern today

Tsk, Tsk!

BEN E. SPURLOCK, *Chaplain*
Fort Polk, La.

It is obvious that with all the recen controversy about your July cover, yo people still have not learned that som of us are sensitive to indecency in an form.

Scattered throughout the Novembe issue there are such shocking picture as girls in low-cut, strapless gowns small children bare to the navel, adult in swimming trunks, and boys in T shirts. The crowning blow, however, i once again on the cover. There, amon the innocent-appearing fall leaves, on can see *bare limbs!*

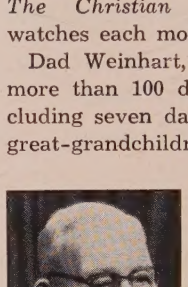
Shame on you!

He's 102, Reads TOGETHER

MRS. BERTHA DILL
Huntington Park, Calif.

You've reported a 100-year-old TOGETHER reader, Mrs. Sarah Gower [April, page 15], but our L. D. (Dad) Weinhart is 102. Formerly a reader o *The Christian Advocate*, he now watches each month for TOGETHER.

Dad Weinhart, a former Iowan, has more than 100 direct descendants, including seven daughters and 40 great-great-grandchildren. He loves to sing and on his 102nd birthday soloed for fellow members of the Golden Agers



When asked for the secret of his long life, he said: "Well, I was always careful about what went into my mouth and what came out of it; so my digestion was always good. That made it easy for me to think on the good things of life, as Paul said, and this has saved me a lot of trouble. I loved the Lord and always did my best to support his church."

Alcoholics, Not Rummies

BURTON L. HOAG
Akeley, Minn.

May I compliment you on TOGETHER? Surely God is using it to do his work.

I wish to comment concerning *The Drinks Are on You!* [October, page 50]. In general I would say it is very good, but at one point I must object. Persons who are slaves of drink, in my opinion, are not looked upon by Christians as bums, liquor-lappers, rummies, or human sponges, but rather as children of God, to whom God shows great love because they have great need. Could not this article effectively put across

point without the use of such emo-
nally loaded terms which will say
mething un-Christlike to many of its
aders concerning those in alcohol's
itches?

eprinting 'Drinks'

FLOYD C. CARRIER, *Executive Director, New York Temperance Civic League, Inc.*
Albany, N.Y.

Fred Zepp's article, *The Drinks Are You,* is just the kind of hard-hitting icle we would like to reprint for le dissemination in New York State.

Reprints of The Drinks Are on You *available from the Business Department,* TOGETHER, *740 N. Rush St., cago. Orders should be accompanied cash payment, according to this e: 100 for $2; 50 for $1.25; 12 for 1 for 20¢.*—EDS.

Syngman Rhee

EITH A. LEACH, *Pastor*
hornton, Ill.

ne of the great glories of the Bible ts spiritual realism (as opposed to imentalism). The most revered pes of biblical history, such as Moses, id, Solomon, and Elijah are de-oed in such a way that the reader is re they are subject to the same as ordinary men. The average rapher of churchmen is either so erned to be "charitable" or such ophant that his work is insipid. rederick Brown Harris' *The Three ts of Syngman Rhee* [October, 13] is a case in point. One looks in for any hint that Rhee is the f "democratic" leader who brooks olitical opposition. He has been g to imprison his legislative as-y until it votes his way. He has ed a kind of nationalism that has and again endangered the peace the cessation of hostilities in . . .

Postcards at Last Count!

LESTER R. MINION, *Pastor*
st Methodist Church,
Grange, Ill.

prove that TOGETHER is being wide-ead: My name appeared in a list nore than 75 hobbyists [August, 44] as a collector of postcard pic-of churches. I received 254 cards readers and more are arriving. this remarkable?

ie Column Is 'Disgrace'

THER S. BROWN
lingswood, N.J.

all know that movies are here to and I suppose a movie column

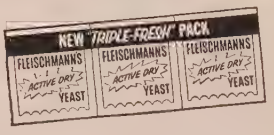
Tries a new recipe every day

Indianapolis Cook Wins Five Awards

If baby Cynthia follows Mrs. Horace Collins' example, she may be winning cooking contests before long herself. Mrs. Collins won her first awards at age twelve, and her latest last year—5 at the Indiana State Fair.

A serious cook who tries new recipes at five in the morning before the family is up, Mrs. Collins is especially careful about ingredients. "I always use Fleischmann's Active Dry Yeast," she says. "It's so dependable, and keeps for months."

Start the New Year right—you women who bake at home—and get Fleischmann's Active Dry Yeast. It keeps for months on your shelf. And it's fast rising, easy to use. You'll enjoy serving the "Yeast-Riz" dishes, too—made with Fleischmann's Active Dry Yeast. There's a new recipe on every "Thrifty Three." Remember—Fleischmann's is the yeast prize-winning cooks prefer.



Another Fine Product of Standard Brands Inc.

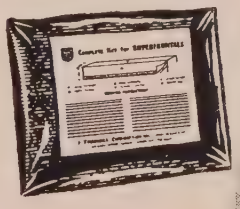
CUSTOM QUALITY Paraments for PULPIT, ALTAR CHANCEL, LECTERN

Enriched in Beauty with Non-Tarnishable

GOLD OUTLINE EMBROIDERY

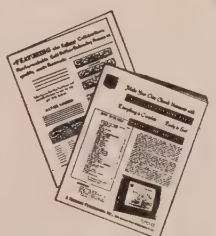
Choose from quality brocades, faille and felt materials on which symbols of your choice are embroidered and enriched in beauty by our own patented GOLD OUTLINE—guaranteed non-tarnishing for life of the Parament. Colorful catalog sheets available on request.

- Altar Covers
- Bible Markers
- Pulpit and Lectern Scarfs
- Communion Table Runners



Ready-to-Sew **CUT-OUT KITS**

SAVE UP TO 50%! *Quality materials all marked and ready for your volunteer needleworkers. Easy-to-follow instructions—including complete instructions for couching. Send today for new FREE illustrated catalog.*



MAIL THIS COUPON NOW FOR FREE COLOR CATALOG SHEETS AND PRICES.

J. THEODORE CUTHBERTSON, INC.

Manufacturers of Ecclesiastical Vestments

2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalog on Gold Outline Embroidery Items and Cut-Out Kits:

☐ GOLD OUTLINE EMBROIDERY ITEMS ☐ CUT-OUT KITS

NAME_____

ADDRESS_____

CITY_____ ZONE_____

STATE_____

NAME OF CHURCH_____

DENOMINATION_____

T-18

RAISE MONEY
. . . for your group

this easy, dignified way

KEEPSAKE PLATES
PICTURE YOUR CHURCH

Every member and friend of your church will want one of these beautiful glazed-porcelain plates, featuring your church in lovely color. Distinctive picture is *fired* into glaze by the "Cerama-Etch" process, *ours exclusively* . . . will *never* come off! Decorated in 23 Kt. Gold . . . choice of border designs. Write *today* for full-color catalog, wholesale prices and samples of plates. *No Obligation.*

WORLD WIDE Art Studios
P.O. Box 951 • Covington, Tenn.

YOUR GUARANTEE OF FINEST QUALITY
All KEEPSAKE PLATES are decorated by our exclusive CERAMA-ETCH PROCESS

START OFF RIGHT

Begin the New Year with a subscription to *MATURE YEARS*, Methodism's very special magazine for its Older Adults. Here is an attractive and stimulating quarterly magazine for everyone nearing or past the sixty-year mark. You will enjoy it throughout the coming year.

MATURE YEARS
ONLY $1.50 A YEAR
For Individual Subscription

Order TODAY from the House nearest you
THE METHODIST PUBLISHING HOUSE

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

might have some part in a Christian magazine, but I was disturbed to read in the official magazine of The Methodist Church a recommendation for gangster pictures such as *House of Numbers* [November, page 46].

The entire column is a disgrace to Methodism. If movies must be mentioned, why not limit them to ones that portray good, clean family life? Why should a church magazine have to advertise the worst films in Hollywood?

Dr. Harry C. Spencer, general secretary of the Methodist Television, Radio, and Film Commission gave House of Numbers *a qualified + rating for "adults only."*—EDS.

Cartoon's Message Hits Home

MRS. GLADYS M. MILLER
Newcomerstown, Ohio

A devoted reader of TOGETHER, I was called to my brother's home because of sickness. In my purse I had TOGETHER. As we were sitting around the kitchen table before retiring, I got out my TOGETHER to read and my brother sat quietly observing the pictures.

To my surprise, he held his hand on page 71 of the August issue, with its striking Shoemaker cartoon, *Time to Dust It Off!* We studied the picture and tears came to his eyes. The following week he went to a little church and straight to the altar, and gave himself to God. So I know the picture made him realize it was truly *"Time to Dust It Off!"*

I am so glad I thought of putting my magazine in my purse!

Our Date—Midmonth

MRS. HELEN D. REMLEY
Washington, D.C.

I have not received your last issue. Perhaps I have been alarmed too soon, but as of the eighth of the month it had not arrived.

Each month a few readers raise this question. TOGETHER *is a midmonth magazine, mailed to reach homes around midmonth.*—EDS.

Margaret Sanger in Korea . . .

FRANK HERRON SMITH
Glendale, Calif.

Margaret Sanger's reference to her visit to the Orient in 1922 in *Too Many People* [September, page 16] brought back an amusing memory. In Seoul we had a luncheon club to which we invited famous travelers. Most people treated Mrs. Sanger then much as they treat Communists now. But the Seoul people wanted to hear her, so my wife and I were chosen to be her hostess and host. We already had six children

so would be immune to criticism remember her as a pleasant guest wh had one gangling son in tow.

'Ashamed to Be a Methodist'

MRS. FRANK WALSTON
Cross Keys, N.J.

Why did you spoil our lovely maga zine by publishing Margaret Sanger ugly article, *Too Many People?* It make me ashamed to be a Methodist.

Thank You for 'Thank You'

MRS. M. M. BRANNON
Ferris, Tex.

TOGETHER is wonderful and I hav been thankful in my heart many time for it. But I did not take time to writ until I read George Crane's *Writ Your Thank You!* [November, page 43 I've never been neglectful of saying i but I have neglected writing it a fe times.

Easy to Do—and Important!

MRS. GRACE WHITE NEWBY
Greencastle, Ind.

While it is hard to make a choic of the many excellent features in m latest issue, I must settle on *Writ Your Thank You!* It hits one in the fac as being such an easy thing to do, if w just put the will behind it.

Needed: 'Broader Understanding

JOHN L. KNIGHT, *Pastor*
Columbus, Ohio

Dr. Carl Michalson's discount of non-Christian faiths as "counterfeit" [October, page 33] was disappointing. Believing firmly in the supremacy o Christianity, we nonetheless do violence to other great world religions by dismissing them so lightly.

Our world-wide mission requires broader understanding and appreciation of other faiths. Moreover, the term employed by Dr. Michalson reflects far too superficial an interpretation of the Scripture passages given as references (Acts 7:51, Romans 1:20-25). How can we be sure that this is not "resisting the Holy Spirit"?

'Can't Afford a Baby Sitter'

MRS. GENE C. CRITCHFIELD
Goldsmith, Ind.

I Can't Afford a Baby Sitter by Dorothy Van Ark [September, page 47] is marvelous! I am a pastor's wife with three small children—9 months, 3, and 4 years. Yet I am expected by many to attend everything because I am the pastor's wife. If all Methodists would read this article, they would know that even we, as pastors' wives, "can't afford a baby sitter."

Together / NEWSLETTER

URCH'S ROLE IN INDUSTRY. Methodist leaders at the denomination's first church-industry conference in Washington have called for a stepped-up program to meet new needs. They recommend (1) a nation-wide series of institutes to study industrial life, (2) a harder effort to bring the church to grips with such issues as violence in industrial disputes, work stoppages, just wages for honest production, just returns to investors, industrial processes, and the right and welfare of consumers. But, they warn, the church must not sell its influence to management or labor.

DS TO HEAR METHODIST. The Rev. Virgil A. Kraft, associate pastor of Peoples Church, Chicago, will give illustrated lectures on American life next spring in Moscow, Leningrad, and Kharkov. The invitation from the Soviet Society for Cultural Relations with Foreign Countries came as a surprise to Kraft who toured Russia in 1956. (See his "Young Russians Are Asking Questions," March, page 13.)

UISVILLE METHODISTS' SKYSCRAPER. Trinity Temple is pushing plans for a 12-story, $2-million building, similar to Chicago's Methodist Temple and Boston's Tremont Temple. Two floors are to be the church; the rest, 200 apartments for elderly tenants. It is believed the first project of its kind in the U.S.

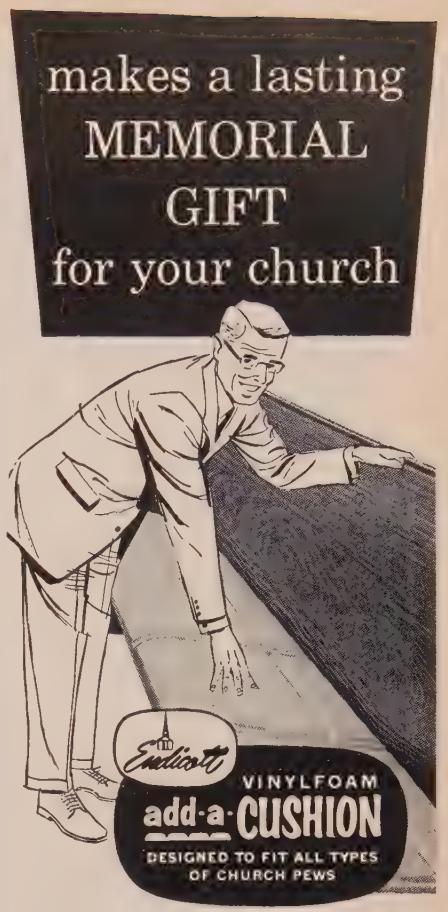
TE SOUTHERN MINISTERS SPEAK OUT. At Columbus, Ga., 91 white Protestant ministers, including Methodists, and two rabbis, have drawn up a declaration identical to one from 80 Atlanta clergymen last November. Like their Atlanta colleagues, they urge obedience to law, preservation of public schools, and protection of free speech.

RELIGIOUS CENSUS QUESTION. Americans will not be asked about their religion in the 1960 census. Such a controversial question would make the count more difficult, might produce inaccurate statistics, says the Census Bureau. Objectors contend the question violates privacy of conscience and separation of church and state.

THODISTS BOOST COLLEGE SUPPORT. Giving in 1957 for church-related colleges is near $6 million, a 22 per cent increase over the preceding year. Leaders hope for still bigger gains by 1959. Fifty-six annual conferences have specific fund goals. In addition, capital-fund objectives set for the colleges, universities, and Wesley Foundations now exceed $100 million. Annual conferences are engaged in campaigns to raise $28 million of this, and are talking about drives to raise $10 million more.

ast year nearly 80 per cent of Methodist-related schools operated on a balanced budget. But in some instances, officials say, they achieved this at the expense of faculty salaries and other essentials.

(For more church news see page 66)



Whether you are considering a gift from yourself, or in memory of a loved one . . . you can't choose a more practical or appreciated memorial than

a gift of comfortable, permanent foam cushioning for your church pews

Here's a gift the entire church can enjoy . . . a real aid to church worship. You sit on 1¼" Vinylfoam . . . covered with U.S. Naugahyde, the finest in vinyl upholstery . . . available in a wide range of colors and distinctive patterns. And because of its unique, four-sectioned construction, Endicott ADD-A-CUSHION is the coolest and best-ventilated cushion seat available.

Easy to install—looks as though it were tailored to the pew. Inexpensive, too. ADD-A-CUSHION is an investment in comfort and beauty for generations.

Send for Free Folder Today

The colorful, 4-page folder gives you complete information about ADD-A-CUSHION. Write Dept. 18T.

Endicott

CHURCH FURNITURE
WINONA LAKE • INDIANA

Save your **Together** *magazines in the new protective leatherette binder only* 2^{95} *each*

TOGETHER imprinted in gold on the cover and side

Keep your *Together* magazines in the new, handy protective binder. Now, you can keep those informative and helpful articles you enjoy each month ready for quick reference; retain the glorious colored photographs for constant inspiration. Establish your own valuable *Together* library at home in this neat, attractive way. Then your family magazine will be right at your family's fingertips for them to read again and again.

This fine quality binder dispenses with marred covers and loose, torn pages and magazines that collect dust. Your *Together* binder is so easy to use, too—even a child can find and remove the magazine of his choice. No holes to punch, just flip your *Together* magazines in with the flick of your fingertips, remove as easily.

Giant size binder holds a complete year (twelve issues) of *Together* securely. At this low price you'll doubtless want more than one binder and you'll certainly want several for your church library.

This handsome binder has washable, maroon leatherette covers. The word "Together" is imprinted in gold on the cover and side. Sturdy and durable, the binder is 8⅜x11¼ inches in size. Just fill out the coupon below, enclose check or money order or charge to your account and mail to us today. Start now to save your *Together* magazines for your new binder. (AP) Postage extra; shpg. wt., 2 lbs., 1 oz.

$2.95

FILL IN AND MAIL TODAY

Order from **THE METHODIST PUBLISHING HOUSE** Serving You

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Please send me _____ copies(y) of *Together* Binder, $2.95, each.
☐ Payment enclosed ☐ Charge to my account

SEND TO _____

City _____ ( )

State _____

Add state sales tax if necessary—none on interstate orders

Use this convenient order blank and order your *Together* binder for your family now!

Even There Thy Hand Shall Lead Me

John Zoller: "Three major factors here . . . turn thoughts toward God."

By JOHN E. ZOLLER, Methodist Chaplain, U.S. Navy

WHAT ARE a chaplain's observations and feelings about his own religious experiences and those of 108 shipmates who share the hazards and hardships of a winter at Little America 5 in the frozen Antarctic?

I believe three major factors here force themselves into a man's consciousness and turn his thoughts toward God!

The first is ever-present danger. This is not an incessant, gnawing fear. It is something he accepts and lives with.

He must never leave camp alone. He must always sign out, stating his destination and estimated time of return. One misstep and he'll plunge through a thin snow bridge into a seemingly bottomless crevasse. Or, caught in a sudden, unpredictable "whiteout," he may wander, hopelessly lost, within a few steps of his camp. A sweeping fire would be disastrous here, leaving all hands in peril.

When tragedy strikes, men rally together. Later, individually, they meditate upon eternal issues. One day a priority dispatch from a sister station 40 miles distant read simply, "Death message follows." Then came a brief report of the flaming crash of a navy helicopter on a sub-zero night flight, which ended in sudden death for a squadron mate.

That evening I offered prayers over the camp intercom. Later, men came to tell me how much those prayers meant, and to ask memorial services. Facing common danger, the men looked to God.

The second fact of Antarctic life is the physical environment. I doubt that there is any earthly place which can surpass the Antartic in its vastness, its violence, and its grandeur. Civilization knows no silence such as this. It is the silence of eternity.

At sunset, the golden glow from the northern horizon casts long, purple patterns in the hollows and reflects warmly from myriad tiny ice crystals on the ridges. Under a pastel sky the snowscape is gently softened in a beauty unknown in temperate climates.

During the winter night the aurora australis is sometimes a fragile curtain of ethereal light hung delicately in the heavens. And sometimes it is restless, now sharply defined, now softly diffused, rippling and undulating across the sky. A man cannot be exposed to such a physical environment without marveling at its creator.

The third great fact of Antarctica is isolation. This is a deep inner thing that grows. There is a feeling of utter helplessness. The thought of loved ones only increases loneliness, and a man is driven to commit himself and those he holds dearest to the heavenly Father.

We were not here long before the men built their own chapel. Each time they leave with the tractor train on its hazardous 650-mile swing to Byrd Station, they request prayer. Fittingly, for its scriptural maxim the expedition has adopted these undying words of comfort and faith: *If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me.* (Psalms 139:9-10.)

Are you a captive of heredity and environment?
Or has God given you freedom to make your own decisions at life's crossroads?
Now a British scholar gives the answer: You are no robot!

The Battle in

By W. E. SANGSTER

MOST PEOPLE realize that there is a great battle for freedom going on in the world—but few realize the inwardness of the battle. The fight is not only at the uneasy frontiers and in the nations' chancelleries, but in the mind of modern man.

Many have persuaded themselves that man is not really free. He feels free, but the feeling (these thinkers say) is a delusion. We cogitate on "Shall I do this or that?" but in this world of cause and effect (these thinkers insist) our actions are as much determined as the course of the stars. If, they say, an instrument could be invented sensitive enough to measure all the pressures on the will, we could affirm with absolute certainty what any person will do. Free will, they argue, is an illusion. Man, and all he does, is as much the fruit of causation as a dislodged boulder lumbering down a mountainside.

There is nothing new in this idea. The Greeks toyed with it. Now, however, it has taken a new form and come back with subtlety and scientific backing. Some physiologists suggest that all behavior depends on the character of certain glands one receives in conception and in the womb. And some psychologists suggest that all willing is the exact outcome of the variant pressures which have dented one's mind since the day of our birth.

Heredity and environment, they say, explain it all. Man is not free; he only thinks he is. No one can help what he does. If you catch a burglar stealing your silver teapot, don't send for the police. Give him the silver sugar bowl as well. Have police courts and prisons, but regard them entirely as protective and let no element of moral condemnation mingle with the judgments they reach. Indeed, on the theory that man is not free, the whole concept of morality is out. Man is a robot, and you can't praise or blame a robot.

Moreover, the sense of individual responsibility has been further weakened by the concept of the welfare state. A man, already half-persuaded that he can't help anything that happens, finds the state half-persuaded of his helplessness and eager to do many things for him which his forefathers did for themselves. Where a man of courage would resist evil or fight hard circumstances, many people bleat that they can't overcome their difficulties; the "authorities" must do something about it all. The juvenile delinquent is often encouraged to believe that his delinquency was inevitable and he certainly finds it much more comfortable to lie on a psychiatrist's couch than to bend over his father's knee. Many films proceed on the same hypothesis. It wasn't the kid's fault. It was his father's, mother's, guardian's, neighbor's . . . or just the state's!

If these theories are true, why does the sense of the plain man revolt against them?

First, because experience shows this robot conception is false. A man can say he is not free, but in his soul he knows he is. If self-consciousness is lying to him here, he can be sure of nothing. He stands in the presence of a foul deed and knows he need not have done it. Psychiatrists may tell him he couldn't help it. He may be glad to clutch at their excuses in a court of law, but in the court of his conscience he is condemned. There was a moment when he could have turned back, but he went on. They can say what they like in his defense, but his conscience will tell him that he was a coward.

Not only is this robot idea false, it is degrading. I would rather be recognized as a rogue than a robot. Say what you will about me, but treat me as a person and not as a thing. Take away my responsibility as a human being and you make me lower than the beasts. Even the dog thinks he is choosing the cat he will chase. I know that in the scale of values I am higher than a dog. Overanxious social legislation goes wrong on this count. It is possible to give people so much that you take away something more precious: self-respect, self-reliance, self-esteem.

I think a story I heard recently best illustrates this point: A boy was lying in bed, fully awake and looking at the clock. It was already 10 minutes past his rising time. Finally, he said to himself, "If somebody doesn't call me soon, I'll be late."

We can laugh at that dodging of personal responsibility in a boy, but what will you say of that weakness in a man? How can he be convinced that while it is possible to dodge responsibility, it is not possible to dodge the consequences of dodging responsibility? Imagine the kind of personality which loses all stiffness of fiber, which grows flabby by always leaning on a crutch—even though the crutch be the state.

Another critical flaw in the robot conception: It makes nonsense of all life. Why teach, advise, or counsel? Man is a machine. One youth knocks an old woman down with a blackjack; another picks her up. Don't blame or praise! Neither youth can help it. The concepts of praise and blame vanish from life. It is nonsense to praise Albert Schweitzer for his life of dedicated service in Africa. He couldn't help it. It is nonsense to blame Hitler for drenching the world in blood. His glands were responsible. Don't hold up St. Francis of As-

Your Mind

isi for my admiration. He was just
robot.

Nor does the absurdity end there. The man who is at such pains to persuade others that they are not free epitomizes the illogicalness of it all. Why is he making the effort to persuade? You cannot persuade a machine. One must assume that he cannot help himself in trying to persuade others. But on what logical grounds is he disappointed when they obstinately refuse to agree? Nothing really matters in a world where nothing can be helped.

That heredity and environment have much to do with the shaping of every man's character no thoughtful

person will deny. It is the claim, not that we are *shaped* but that we are *fixed* by heredity and environment, which those who fight for freedom must resist. God made man free and respects the freedom he has made. We are not pleading for a capricious libertarianism which allows a man to be a saint one day and a devil the next. We know that our own past choices do something to determine our future conduct, but the central flame of freedom is there. We may say reverently that it had to be. God wanted virtue and only the free can be good.

Moreover, it is the Christian faith that man may use his freedom to open his nature to the help of God, and it is the testimony of all who have really embraced it that God does help tempted men and women to find forgiveness and the path to the heights.

In the late 1880s, a little boy lived in an odorous London slum. His parents were drunken sots. All the conversation he ever heard was interlarded with obscenities. A fouler heredity or environment would be hard to conceive.

Late one night, at an hour when any decently nurtured child would be abed, he lingered at a Salvation Army meeting. He was 10 or 12, and something that was said arrested him. His heart reached out for what these people had. He frequented their barracks, joined the Junior Corps, and began feverishly saving to buy the Salvation Army's red shirt.

Many times he has told me of the first night he put it on. They were having a drunken party in his home. His appearance struck the revelers dumb; then they let loose a flood of filthy talk and attacked him physically.

But that boy persevered. Conscious of the help of Christ, *he made his own environment.* Whenever he could, he was in the company of decent people. Back in his home, he shut his mind to as much of the filth as he could. He grew strong by the contest; a whole area of London has been affected for good by the titanic labors of that man's later life.

What can any boy do who wants to make the most of his possibilities? What can a man do who suspects that his heredity has some taint in it, and whose years of foolish living have imprisoned him in bad habit?

Let each take into his heart this central truth: "I am not fixed. My inheritance and surroundings have shaped the ship of my life. But it is my hand on the wheel and a Pierced Hand over mine. I can choose my course. The greatest forces in the universe respond to courage. Let me move in the way that I inwardly know to be right, and secret and mighty influences will come to my aid."

Let each keep in mind a picture of the man he wants to be. Two minutes of staring at the mental picture every morning will lift a man to the level on which he wants to move. Imagination is one of God's greatest gifts. All mighty achievements had to be "imaged" before they could be turned into facts.

Charles Lindbergh has told how he came to fly the Atlantic. He lived with the thought of it, dreamed of it, did it in imagination 1,000 times before he did it in fact, saw himself battling with every obstacle. The difficulties he saw in imagination he planned for in cold fact—and when that memorable day came, *he did it.* He had "imaged" it to himself, and in every emergency he knew what to do.

If a man would hold the picture of the man he wants to be clear before his eyes and warm in his heart, that of itself would begin to pull him up. Moreover, the will to the good grows stronger by exercise. If bad habits are imprisoning, good habits can be splendidly sustaining. There are senses in which it is true that the only thing we can do with our freedom is give it away. Men have been compared to limpets. Life for the limpet is possible only as it clings. So far as choice can be ascribed to that little mollusk, it may be said to choose the rock, or stone, or post to which it clings. But cling it must.

Man, too, must cling to something. He is never satisfied to live. He wants something to live *for*. He may cling to the satisfaction of his own animal appetites and become the prisoner of his own lusts, or he may cling to the Highest of which he has ever heard and, by enslavement to the best above him, win lasting control of the beast within him and mightily serve his day and generation.

Nobody who has given advice to a man in the grip of bad habit but knows the sense of unreality which can steal over the talk. The one who receives the advice feels it even more. What cure is talk for a flaming thirst or passion? One remembered victory is better than hours of conversation. "I won then. I could win again!" So from one high choice and conquest the road turns up and a man is on the path which leads to the heights.

Furthermore, all talk that man is largely made by his environment ignores the fact that when childhood is past we choose our own environment. Two soldiers go to town on a weekend leave. One drifts from one saloon to another and spends both nights in a brothel. The other watches a game, enjoys a good play, finds time for church, seeks out the finest friends. The same town. Two different environments. The men made their own individual choices.

Every man should choose freedom. But when he comes to the hour of self-knowledge in which he realizes that great forces are bidding to enslave his soul, he must remember the words of Jesus: "If the Son shall make you free, you shall be free indeed."

MAN OF VISION

Author, globe-trotter, and lifelong Methodist, Dr. W. E. Sangster is an outspoken commentator on the problems of modern man. For 12 years he was pastor of the Central Hall, London, Methodism's largest church in Britain, then was made general secretary of the Home Mission Department. He feels strongly that "we are not living on the level which the New Testament teaches as normal for Christians . . . there is no arresting challenge in us." As one remedy, to nourish man's spirit, he advises meditating at every opportunity. Dr. Sangster feels Methodists hold the key to inner—and outer—peace in the doctrine of perfect love, sums up the world's problems in one sentence of four pithy words: "We need more saints."

In one word, a world of sorrow:

LATER

By MICHAEL FOSTER

Marge stood there quietly. . . . "Just read it to yourself," she said. "Only read it loud enough so I can hear, too."

IT'S ODD, the things you remember. When life has crumbled suddenly and left you standing there, alone. It's not the big, important things that you remember when you come to that: not the plans of years, not the love nor the hopes you've worked so hard for. It's the little things that you remember then: the little things you hadn't noticed at the time. The way a hand touched yours, and you too busy to notice; the hopeful little inflection of a voice you didn't really bother to listen to . . .

John Carmody found that out, staring through the living-room window at the cheerful Tuesday-afternoon life of the street. He kept trying to think about the big, important things, lost now—the years, and the plans, and the hopes. And the love. But he couldn't quite get them focused sharply in his

mind just now. Not this afternoon.

They, those important things, were like a huge but nebulous background in his mind. All he could remember, now, was a queer little thing: nothing, really, if you stopped and thought about it in the light of the years and the plans and the—the great love. It was only something his little girl had said to him. One evening, two—perhaps three—weeks ago. Nothing, if you looked at it rationally. The sort of thing that kids are always saying.

But it was what he was remembering now.

That particular night, he had brought home from the office a finished draft of the annual stockholders' report. Very important, it was. Things being as they were, it meant a great deal—to his future, to the future of his wife and his little girl. He sat down to reread it before dinner. It had to be right; it meant so much.

And just as he turned a page, Marge, his little girl, came with a book under her arm. It was a green-covered book, with a fairy-tale picture pasted on it. And she said: "Look, Daddy." He glanced up and said: "Oh, fine. A new book, eh?"

"Yes, Daddy," she said. "Will you read me a story in it?"

"No, dear. Not just now," he said.

Marge just stood there, and he read through a paragraph which told the stockholders about certain replacements in the machinery of the factory. And Marge's voice, with timid and hopeful little inflections, was saying:

"But Mummy said you probably would, Daddy."

He looked up over the top of the typescript. "I'm sorry," he answered. "Maybe Mummy will read it to you. I'm busy, dear."

"No," Marge said politely. "Mummy is much busier. Won't you read me just this one story? Look—it has a picture. See? Isn't it a *lovely* picture, Daddy?"

"Oh, yes. Beautiful," he said. "Now, that picture has class, hasn't it? But I do have to work tonight. Some other time. . ."

After that, there was quite a long silence. Marge just stood there, with the book open at the lovely picture. It was a long time before she said anything else. He read through two more pages explaining in full detail, as he had directed, the shift in markets over the last 12 months, the plans outlined by the sales department for meeting these problems which, after all, could safely be ascribed to local conditions, and the advertising program which after weeks of conferences had been devised to stabilize and even increase the demand for their products.

"But it *is* a lovely picture, Daddy. And the story looks so exciting," Marge said.

"I know," he said. "Ah . . . Mmmm. Some other time. Run along, now."

"I'm sure you'd enjoy it, Daddy," Marge said.

"Eh? Yes. I know I would. But later."

"Oh," Marge said. "Well, some other time, then. Will you, Daddy? Some other time?"

"Oh, of course," he said. "You bet."

But she didn't go away. She still stood there quietly, like a good child. And after a long time, she put the book down on the stool at his feet and said: "Well, whenever you get ready, just read it to yourself. Only read it loud enough so I can hear, too."

"Sure," he said. "Sure. Later."

And that was what John Carmody was remembering. Now. Not the long plans of love and care for the years ahead. He was remembering the way a well-mannered child had touched his hand with timid little fingers and said: "Just read it to yourself. Only read it loud enough so I can hear, too."

And that was why, now, he put his hand on the book. From the corner table where they had piled some of Marge's playthings, picking them up from the floor where she had left them.

The book wasn't new any more; the green cover was dented and thumbed. He opened it to the *lovely* picture.

And reading that story, his lips moving stiffly with anguish to form the words, he didn't try to think any more, as he should be thinking about the important things: about his careful and shrewd and loving plans for the years to come; and for a little while he forgot, even, the horror and bitterness of his hate for the half-drunken punk kid who had careened down the street in a second-hand car—and who now was in jail on manslaughter charges. He didn't even see his wife, white and silent, dressed for Marge's funeral, standing in the doorway, trying to make her voice say calmly: "I'm ready, dear. We must go."

Because John Carmody was reading:

"Once upon a time, there was a little girl who lived in a woodcutter's hut, in the Black Forest. And she was so fair that the birds forgot their singing from the bough, looking at her. And there came a day when . . ."

He was reading it to himself. But loud enough for her to hear, too. Maybe.

A READERS' FAVORITE FOR 20 YEARS!

This month's Reader's Choice has been a favorite for 20 years! Following its initial appearance in *Cosmopolitan* in 1938, Michael Foster's *Later* became one of the first pieces of fiction to be used by *The Reader's Digest*. It has since been reprinted in textbooks and now appears in TOGETHER by permission of *Cosmopolitan*.

Frances Lease of Peru, Ind., wins $25 for being the first to suggest *Later* as our Reader's Choice. Also nominating this story—unfortunately, too late to qualify for the award—were Miss C. Melissa Clark, Cottage Grove, Ore.; Leo J. Gutmann, Mt. Shasta, Calif., and Mrs. George F. Moore, Gray Court, S.C.

Why not send us the title, author, publication, and date of a story or article which you have read and would like to see reprinted in TOGETHER? Mail your nomination to Reader's Choice Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill. If we use it, and if you are the first to suggest it, you'll receive a $25 check!

Bored by routine? You'll learn better by riding this—

Blissful Bus Through Arkansas

By EVA JOHN KUHN

WHEN I HEAR someone complain that life is monotonous, or that work is dull, I advise him to take a bus ride. It doesn't make sense—until I tell about the trip I took in World War II from Hot Springs to Ft. Smith, Ark., where my husband was a soldier at Camp Chaffee. He was coming back with me that afternoon for a short visit before going overseas. I was depressed and tired and unhappy at the thought of an uncertain future. When the bus came, the crowd started pushing. The driver looked over the seething mass of passengers and said in a soft, southern drawl: "Folks, let's don't push each other. There's a comfortable seat for each, and I don't want my passengers pushed around." He smiled, "Now then, let's just take your time—I want the homeliest to get on first!"

Like magic, the pushing stopped. Smiles showed on faces that had been hard and sour.

As Bill, the driver, checked our tickets, he made a friendly remark to each of us. To a man on crutches, he said, "Please take the seat back of mine. It's comfortable and I can help you if you need anything."

He complimented one woman on her hat; he chided a child for eating candy so early in the morning. And before we took off, he walked through the bus to make sure we were comfortable. All this he did with the attitude of one determined to see that we enjoyed ourselves.

"We're going to take a beautiful drive through the hills of Arkansas," he told us, "and God has given us a nice morning to do it in. Let's all have a good time. If anyone gets hungry or thirsty or feels like stretching, tell me and I'll be glad to stop."

You can't imagine the result. The people who had pushed and jostled a few minutes ago now offered little courtesies to each other! Kindness is as contagious as German measles—anyone can start an epidemic.

As we rode through the outskirts, Bill slowed to a crawl in front of a modest apartment house, pointed out his apartment, and tapped the horn lightly. "That's my greeting to my wife," he told us. "She likes to know when I go by."

Along the route, he proved he was more than a bus driver to the people whose homes he passed twice a day. He delivered medicine for a sick baby, chatted about their families with rural folk who took short-distance rides, and sounded his horn in greeting at every farm he passed. These people along the road were special in his eyes, I could tell, because they lived on his route.

Not only was Bill interested in people; he loved every inch of the highway. He had interesting stories to tell about the road; he showed us a cemetery which he called the only one in the U.S. with a highway running through the center; he pointed out a side road leading to the Jot-em-down store, made famous by the Lum and Abner radio team. He slowed the bus at a mountainside where a solid mass of white crystal rock has made Hot Springs famous.

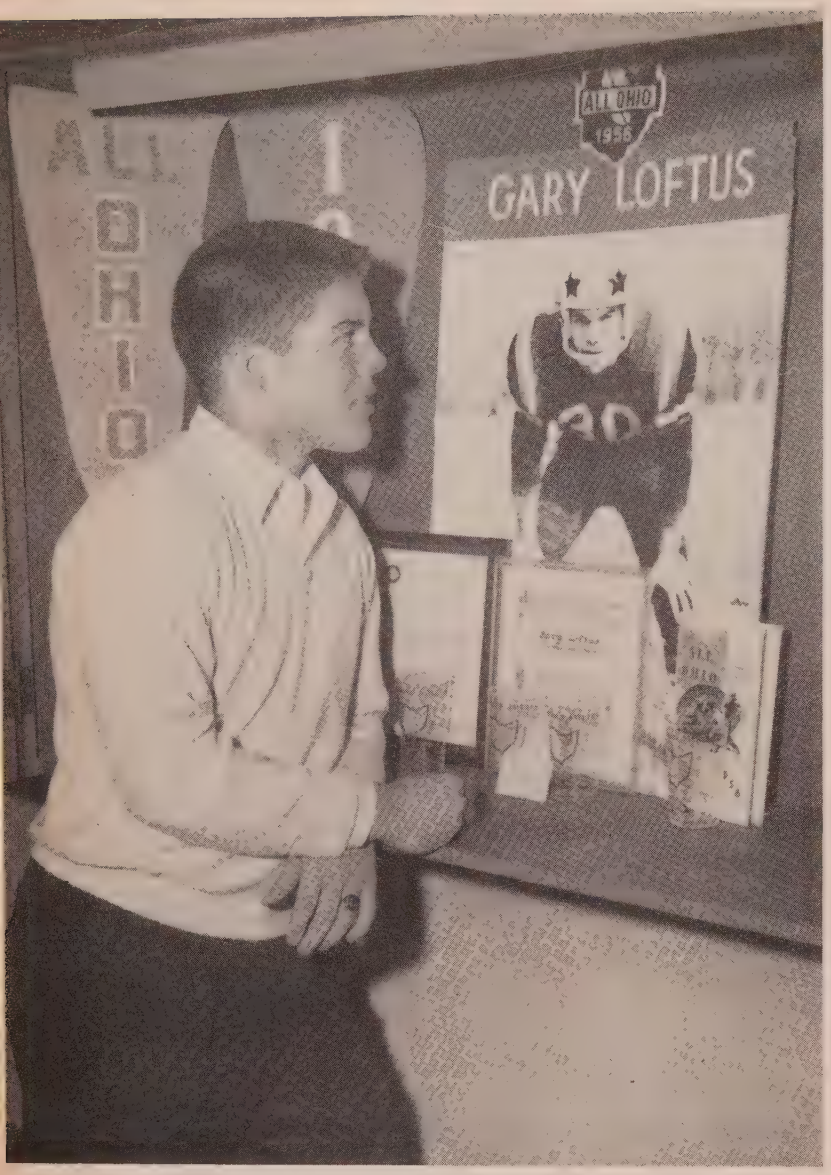
When, joined by my husband, I boarded the bus for the return trip, Bill didn't let us down. He had saved a double seat for us, just back of his, and had two cold bottles of soda waiting for us. This, he explained, was his way of being nice to a "young man who is fighting for my country."

Once again Bill pointed out spots of interest along the way. Once when a woman got off with an armful of groceries, Bill carried them up the lane to her house and put them on the porch. Later, as we approached the mountainside of crystal in pitch darkness, he stopped the bus and tapped my sleeping husband.

"Soldier boy," he said, "I hate to wake you up, but I don't want you to miss this." He put his spotlight on the crystal hillside, a wall of diamonds sparkling through darkness.

With the passing years I find myself thinking more and more about that bus ride. If a man can drive over the same road, day after day, and still make it a thrilling trip for himself and his passengers, surely there is no such thing as dull routine for any of us.

When my days seem drab and without purpose, the memory of Bill and his bus brings me renewed courage. Perhaps it's like that spotlight playing on the mountain of crystal—if we let our light shine out into the darkness, we'll find sparkling beauty shining back at us.



●*GARY LOFTUS—He's Cleveland's top teen-ager of the year.*

SHARPSHOOTING SCHOLAR. With Sputnik beeping and spinning around, the country needs more math and science sharpies like Gary Loftus, winner of the Rensselaer medal at Shaw high school, Cleveland, Ohio, now a scholarship winner at Princeton. For his many contributions to church and school, Gary won the title, Teen-ager of the Year, in a Cleveland newspaper contest. He was Shaw valedictorian, All-Ohio guard, orchestra and band member, honor winner—and holder of a perfect attendance record. Varsity letterman in football, track, and wrestling, Gary held part-time jobs, and was "Y" camp counselor. He has served his church in many ways. Among his many posts: MYF president.

● Unusual

● *MRS. WILLIAMS: On both coasts, she hangs paintings of John Wesley*

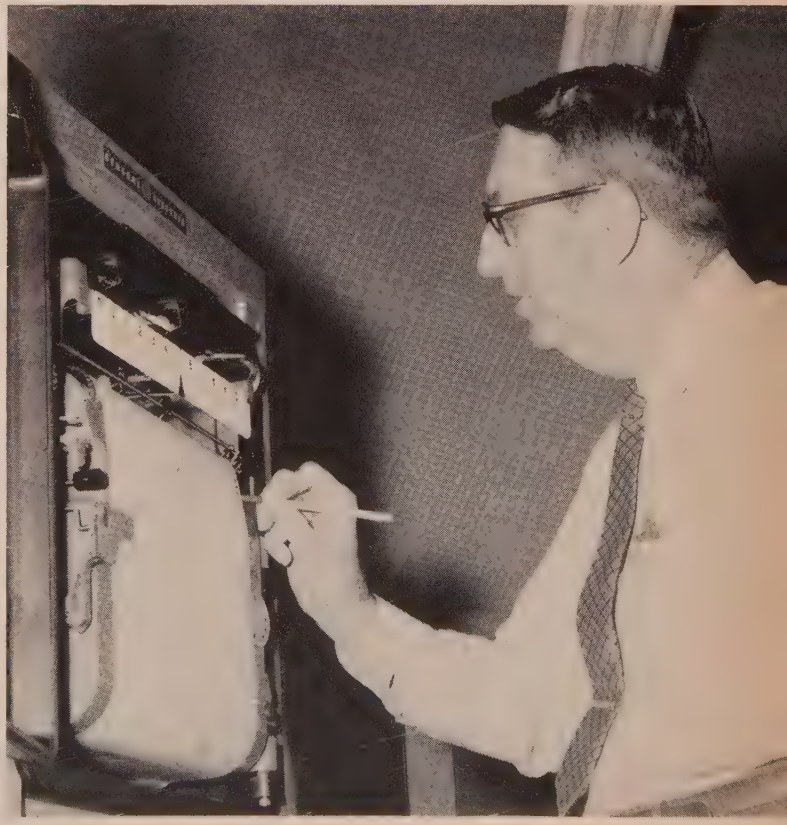
METHODIST GRANDMA MOSES. At the age of 90, Genevieve Teter Williams has just completed two paintings of John Wesley. One hangs in the Newtonville, Mass., Methodist Church, which she attended for over 50 years, and the other in First Methodist Church, Redlands, Calif., the city where she now makes her home. Mrs. Williams, who started painting at 21, was born in a Methodist parsonage in 1867, joined the church when she was eight. She is the author of two travel books—one of which is the result of visits to 13 Oriental cities, and has been an outstanding Sunday-school teacher for many years. Her recipe for a long, happy life: The gospel of Christ.

• *ERNEST J. CHRISTIE—Clouds and sun reveal their secrets to him.*

STORM TRACKER. "When the weatherman is right, no one remembers; when he's wrong, no one forgets." That's the complaint of Ernest J. Christie, meteorologist in charge, U. S. Weather Bureau Office, New York City. With the use of radar (dome in picture) and other new electronic equipment, Christie and his staff constantly strive to improve forecasting techniques to the advantage of New York coastal area residents. As of now, radar can spot thunderstorms 100 miles away. At home, Weatherman and Mrs. Christie are members of the official board of the Babylon Methodist Church, Babylon, Long Island. For relaxation from his weather charting, he sings, with his wife, in the church choir.

Methodists

• *WALTER F. ANDERSON: Super-sleuth with life mission.*



CHURCHMAN CRIME BUSTER: He was told that he couldn't be both a Christian and a good policeman. But Walter F. Anderson rose from rookie to police chief (Winston-Salem, Charlotte, and Raleigh, N.C.), teaching Sunday school all the way. Today he is director of the North Carolina State Bureau of Investigation. He has also served as president of the International Association of Chiefs of Police. Besides his Sunday-school activities, Anderson has pioneered in weekend revivals for laymen, now is Board of Evangelism chairman, North Carolina Conference. Active in church extension, this busy layman has found time to help organize new churches—37 of them at latest count!

When apathy and neglect took over, a jungle of human misery sprang up to blight a neighborhood. But now there's new hope in—

THE COMMUNITY THAT

TEN YEARS AGO, the Hyde Park-Kenwood residential area south of Chicago's Loop was trapped in a vise of creeping decay, as are many other urban areas throughout the nation. Sociologists predicted that by 1959 the "suburb within a city" would be a slum.

But today people travel from Europe, Asia, and Africa, as well as U.S. communities, to learn how residents are preventing that prediction from coming true.

What is the community's secret of success? It's simply a case of neighbors working together in their *grass-roots* organization, the Hyde Park-Kenwood Community Conference.

The same method can be used in your town—large or small—if you have a blight problem. Many small communities are facing this problem today.

One recent victory against chronic dilapidated, overcrowded buildings shows how this teamwork pays off. "For years we got nowhere," recalls HPKCC executive director James V. Cunningham, Jr. "A city inspector would inspect a bad building, then return with an owner agreement to fix up the place. Or the inspector would slough off serious violations.

"We asked the mayor for team inspections in chronic buildings. But he was reluctant. Then 10 firemen were injured in a fire in a run-down building we had reported six times in the six previous weeks.

"We raised a storm publicly after the fire and then the mayor gave in. In fact, he made it better than we had asked for. He put seven inspectors on each team. However, judges still let owner-violators off easily—dismissals, continuance after continuance, light fines.

"One day when some cases involving chronic offenders came up, Mrs. Elsie Krueger—she's on our staff—led 25 Hyde Park-Kenwood residents to court. As the judge heard each case, Elsie pointed out a resident familiar with that building, perhaps who lived next door. The resident told the judge what she knew about it.

"Meanwhile, I called on the chief justice—and he telephoned the judge hearing the cases. Things began to change immediately."

And they certainly did. In one case the judge slapped on the heaviest fine Cunningham could recall—$3,000. Looking at the charges, you might think the building was not even worth that much.

Conference records say the place was overcrowded; infested with roaches and vermin; littered with loose, broken, and fallen plaster and broken glass; and not provided with sufficient exits, plumbing, and bathtubs. City inspectors labeled it a "hazardous building."

REFUSED TO DIE

By Robert V. Hudson

That is an extreme case of blight. But it gives an idea how the once-plush community of millionaires' mansions had deteriorated.

Hyde Park-Kenwood was originally a favorite residential area, known for gracious homes, most of them built before 1904. It is richly endowed with city parks, picnic areas, museums, and private schools. The University of Chicago dominates the neighborhood.

At present, about 72,000 persons inhabit the two-square-mile area bordering on Lake Michigan 15 minutes south of the Loop. The population formerly was a sophisticated, articulate, and educated group. One out of five was in a profession. In the last few years, however, lower-income groups, among them clerical and factory workers and transient laborers, have entered. There are many Jewish residents, Japanese-Americans, and, increasingly, Negroes. Religions range from Methodist to Buddhist.

In the late 1930s blight began appearing. Beautiful homes and apartments were converted into rooming houses and small flats. Churches, too, showed the change. Beautiful old St. James Church, once known as Chicago's "Methodist cathedral" is just outside the area. This great church, which has given Methodism four bishops, began to slump as wealthy members moved out and Negroes moved in. The pastor, the Rev. Jerry Walker, has seen his congregation become largely Negro since he went there in 1953. Now, as the neighborhood war on blight advances, church affairs are looking up, too.

"Renewal to the north and south is squeezing an increasingly large number of people into this community," he says. "When people are forced out of their homes for renewal, they must go somewhere and this community is about the only place."

Critics of the program—Walker isn't one—believe that renewal is synonymous with segregation. Some call it an "economic control" that puts rents and property values too high for Negroes, even though members of any race are permitted in the area so long as they can afford it.

The Rev. P. L. Higgins, pastor of Hyde Park Methodist Church, says the community has no thought of racial discrimination. His church rolls include many Negroes—and the largest Chinese membership of any Protestant church in the Midwest.

"Tearing down unsightly, dilapidated buildings has made people feel there is a better day coming," he says. "With faith in the future, they have rallied around the church." Because of renewal, he adds, church attendance is at a 20-year high, the budget

more liberal than at any time since the depression.

The squeeze on the area became acute when war workers poured into Chicago during World War II. Families crammed into tiny, share-a-bath apartments and converted buildings. By war's end, the old mansions were run down. Nearby slum neighborhoods pressed against the borders. Hyde Park-Kenwood was going to pot in earnest.

By 1949, rotten pockets of blight dotted the community. About 10 per cent of the buildings were ripe for demolition and another 20 per cent was expected to advance beyond repair in the next decade.

Single-family houses had been sliced into tiny, dingy apartments, many by illegal conversions. Children jammed schools. Playgrounds were few. Law enforcement was sluggish. Garbage collection was inadequate. Streets and sidewalks were filthy.

Then a group of Quakers decided to fight. In November, 1949, with advice of University of Chicago experts, the Quakers called together religious, business, and professional leaders, plus representatives of the Negroes and Nisei. The Hyde Park-Kenwood Community Conference was born with 40 members.

BUT 40 members, no matter how diligent, could not win even a skirmish in the battle ahead. So a recruiting drive was launched—just as trouble loomed.

Rumors were swirling around one block that an exploiter intended to crowd a Negro family into every room of a neighboring apartment house. Four residents put their houses up for sale.

Conference leaders immediately met with 15 homeowners along the block. They faced the problem squarely. One leader put before them the "remedies" that were being proposed: to form a pitchfork mob and drive the Negroes out, ignore the Negroes, or ask them to join in keeping the neighborhood a pleasant place to live. With the "solutions" presented that way, the homeowners chose the third alternative. The race problem now resolved, the meeting turned to the untidy appearance of the block—the *real* problem.

Thus the pattern was set. The block group has become the work horse, the get-it-done unit, of the conference. And the block leader is the unsung hero of the fight against blight.

A BLOCK leader must be something of a diplomat, tactician, and strategist. Look at Albert Hayes, for example. The 47-year-old University of Chicago professor was a block leader for more than two years. One of his big jobs was tracking down rumors about renting apartments to undesirable tenants or plans for illegal conversions.

Hayes recalls one rumor that a landlady, notorious for illegal conversions in another neighborhood, had bought a large three-flat building on Hayes' block. Hayes learned that the buyer was a person who planned to convert the property into six flats. He promptly invited the new owner to a block meeting. There the newcomer learned of the community's effort to maintain building standards.

Result: no conversion.

Similarly, another alert property owner spotted a delivery of lumber into a six-flat building in Hayes' territory. Investigation disclosed that the owner planned to turn six flats into 18. Hayes appealed to him to make the changes in line with safety and sanitation requirements; neighbors visited the owner, too.

Result: legal conversion.

About 85 per cent of the 353 "block strips" in the Hyde Park-Kenwood area is organized, Cunningham says. A "block strip" may be three or four city blocks, one side of a block, a single apartment house, or any other area. Common problems determine the size of the "block strip."

Living on such strips are almost 3,000 members, who keep nine full-time staffers busy at the HPKCC office. Conference headquarters, two adjoining converted stores, co-ordinates the fight against slums.

The conference also prepares a weekly column of court news for the community newspaper. The column lists all court actions against building owners in the area for violation of the building code. In addition, conference experts give architectural and legal advice to owners planning to alter their buildings, and on such matters as mortgages and financing.

But HPKCC does not operate merely on a "me-only" basis. To the contrary, it co-operates shoulder to shoulder with other civic organizations. It provides supporting evidence, affidavits, and witnesses for the city's building department and corporation counsel. It gets interested neighbors to testify at public hearings. It works with Parent-Teacher Associations, the YMCA, church groups and two bigger slum-attacking organizations—the South East Chicago Commission and the South Side Planning Board. HPKCC, with its 7,000 members, has corrected more than 1,500 building and zoning violations, stopped illegal conversions, obtained voluntary co-operation of property owners, and helped to induce the Chicago Land Clearance Commission to establish a redevelopment project in the community.

At this writing, the commission is smashing 47 acres of slums for 700 new dwellings—ranging from single-family houses to 12-story apartment buildings—and a new shopping center.

HOWEVER, more than slum slaying is needed to create a pleasant community. Residents, realizing this, have turned vacant blocks into playgrounds, painted and landscaped property, campaigned for better law enforcement and lighting, repaired sidewalks, exterminated rats, and seen to removal of abandoned automobiles.

No wonder the conference has received one award after another!

By the time the citizens of Hyde Park-Kenwood raise their arms in victory, Cunningham figures more than $100 million in private funds and $50 million in local and federal government outlays will have been spent.

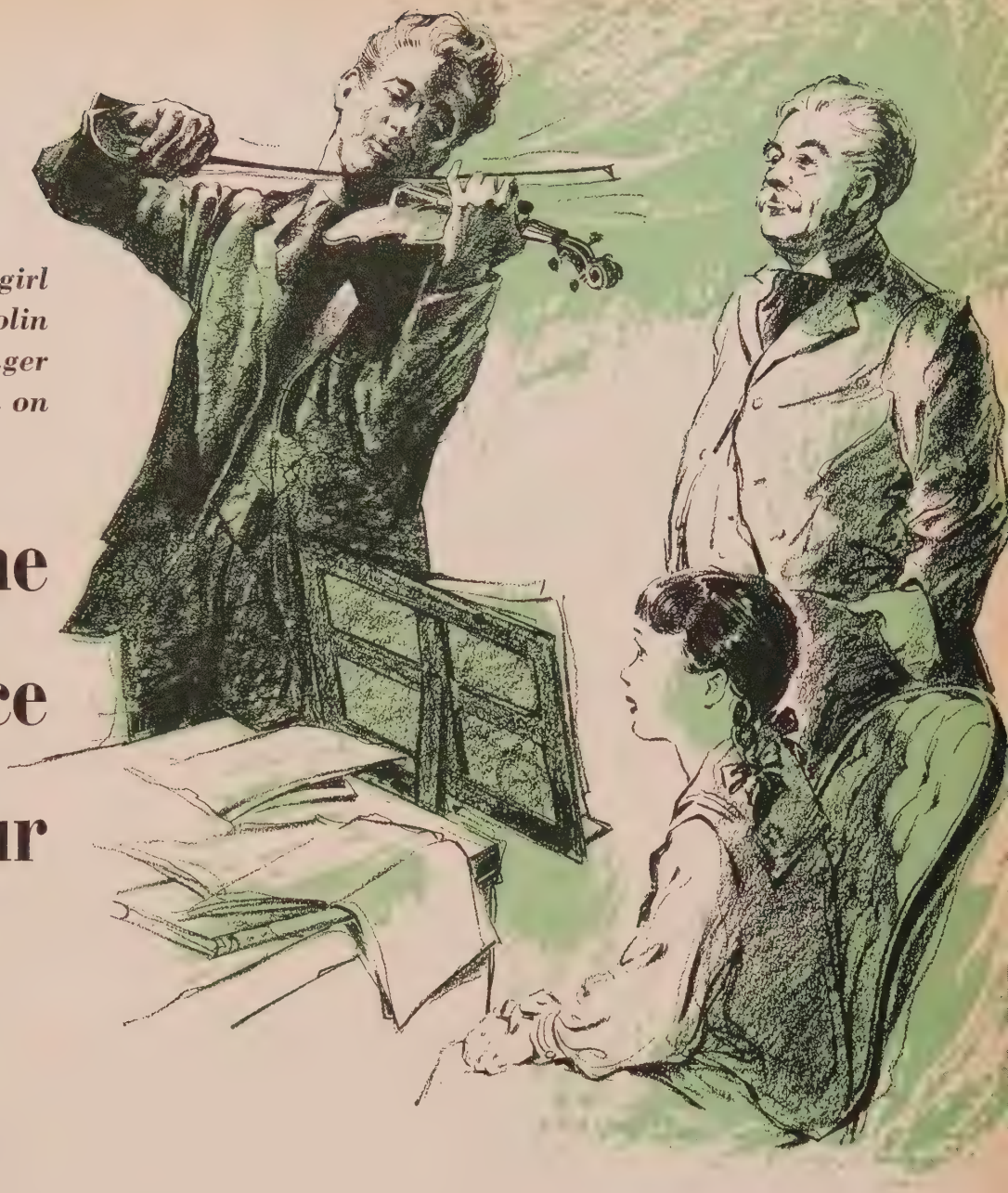
The conference record—accomplishments of the people themselves—proves that a neighborhood succumbing to blight can reverse the trend. As ACTION—American Council to Improve Our Neighborhoods—puts it:

"The Hyde Park-Kenwood Community Conference holds out hope to every community which wishes to start on the hard but satisfying road toward self-improvement."

A little girl finds magic in her violin —thanks to a stranger who walks in on

The Practice Hour

y VIVIAN COSBY



WHEN I was 10 years old my ther enrolled me in violin at the ew England Conservatory of Music Boston. I protested for I was per-ctly contented with the neighbor-ood teacher, elderly Mrs. Wendell.

"She's a good teacher," I pointed ut. "Besides, she lives right around ne corner."

"At the conservatory," my father xplained, "they have the best eachers available. And they turn out ood musicians because they make ou practice."

Practice! So *that* was his motive!

Practicing was something Mrs. Vendell had never enforced. She ent most of the lesson time telling f her past triumphs. And I found listening to her tales of great artists she had known was far more interesting than playing scales.

When the time arrived for my first lesson at the conservatory, I went alone by streetcar. The parents of most children would go with them the first day. However, my mother had passed on when I was a baby, so my father brought me up to be self-reliant.

As I walked through the conservatory lobby, my knee bumped the violin case in tempo with the beating of my heart. I stood before a door upon which the name, "Carl Pierce," was in black letters on a copper plate. I took a deep breath and gently tapped my knuckles against the door. A booming voice called out in a hearty tone, "Come in!"

Mr. Pierce was seated in a high-backed leather chair. He didn't look like my idea of a musician. He was dressed like a successful business-man.

"Come in, child," he now said pleasantly, "and close the door."

Somewhat embarrassed, I glanced around the room. It was like a study, or den, with bookshelves, a desk, easy chairs, and a thick rug, and a music stand. My eyes came back to the man.

"You must be—" he consulted a list of names on his desk—"Vivian Cosby."

As I took my violin out of the case

getting along Together

In Muskegon, Mich., when Dr. Edward Williams, a Negro, entered a sanatorium as a tuberculosis patient, the town's remaining 80 physicians—most of them white—took over his practice. Each is devoting a couple of hours a day to the work; all the fees are going to Dr. Williams.

—Dr. Carroll H. Prouty, *Kearney, Neb.*

Sometimes childless people are severe with children who make a path through their yard or trample on plants, but there is a lady in Wichita, Kan., who has solved this problem with graciousness.

Once a week she invites the children to tea. Everyone puts on his best clothes and manners. Together, they have a fine time in dignified fashion—and not one child would harm a blade of grass in that yard.

They learn good manners, respect for others' property, and how to get along with their elders.

—Mrs. Leo F. Kopplin, *Wichita, Kan.*

As World Day of Prayer neared, the United Council of Church Women in a small Idaho community were determined to observe the day with all 11 churches co-operating. The committee realized the local Catholic and Latter Day Saints churches might present difficulties. When approached, the Catholics decided that although their church would not let them worship in another church, the LDS building was not, in their eyes, a church; therefore, they could attend services there.

The committee then approached the Mormons, asking if the observance could be held in the LDS church. The Mormons were willing—provided no offering was taken for any outside organization.

All 11 churches enjoyed World Day of Prayer together at the LDS church.

The collection plate was outside the door!

—Mrs. George H. Allen, *Pendleton, Ore.*

The little tales told in this column are true. They are stories which have lighted a heart, and in telling, may help to light a pathway. For each anecdote used, we pay the contributor $5.—Eds.

he asked, "Vivian, what are you going to play for me?"

"*Caprice Viennois,*" I replied as I put the music up on the stand and began tuning up.

When I finished playing, Mr. Pierce quietly asked: "Vivian, how long have you been studying the violin now?"

"Two years."

"Two years," he repeated slowly. Then, after a pause: "I always like to know why my students choose to study the violin. Why do you want to be a violinist?"

"It's my father's idea," I said. "He's a theatrical manager. You see, he believes that the more things you can do the better chance you have of becoming a genuine success in show business."

"That seems like a sensible idea," Mr. Pierce agreed. He came over to the stand and pointed to the music. "My dear child, you play the notes that are written, but you give them no interpretation. Do you know what *pp* and *ff* mean?"

I nodded.

"Then why don't you pay attention to these signs?" he asked sharply. "Look, I want you to go to a practice room and work on this piece. I'll look in on you after a while." He led me into the hall.

The conservatory's practice wing was a long corridor of small soundproof rooms. Entering one, I discovered nothing except a straight-back chair and a music stand. I put *Caprice Viennois* on the stand and started.

I was congratulating myself upon my improvement when I was startled by a strange voice which caught me by complete surprise.

"Have you no feeling?"

I turned and saw a stranger—a man of medium height and wavy hair.

"If you're going to play the violin, play it with your heart or not at all," he said.

I stood still as the gentleman approached and pointed to the music on the stand.

"This was composed from the soul—marks like *pianissimo* were put there so you'd know what the composer was feeling. The music tells a story and you interpret that story with your violin."

He pointed to another passage of the music. "Here, play this," he said, pushing my violin gently, yet firmly, toward my chin.

He let me play a few bars, then put his hands across the strings of the violin. "No! No!" he cried. "My dear child, don't you ever *think* when you play?" Impatiently, he pointed to the sheet of music. "Here it says *forte* for three bars, then *crescendo*—when you play this you should feel as though your heart is bursting—and those who listen to you should be stimulated with excitement."

At this moment Mr. Pierce came into the room.

"Good afternoon, Mr. Pierce," the gentleman said pleasantly, "I was just giving your young pupil a talk on interpretation—I hope you don't mind."

"Mind!" exclaimed Mr. Pierce. "I'd like to listen myself."

The stranger smiled at this. Then, turning to me, he cupped my chin in his hand. "You're a sweet child. What's your name?"

"Vivian."

"Vivian," the man murmured thoughtfully. "That means vivacious. You should live up to your name when you play the violin."

Mr. Pierce moved forward eagerly. "Won't you play *Caprice Viennois* so she can hear how it really should sound?"

The man studied my violin a moment, then, shrugging his shoulders, he put the instrument to his chin and began to play.

I listened politely. But as he played I realized this was music such as I had never before heard. When he drew the bow across the strings for the last note, I couldn't speak for a long moment.

I finally blurted, "That is the most beautiful playing I have ever heard."

"My pleasure," said the stranger as he returned my violin. "Just keep persevering!" Then, with an encouraging smile he added, "And practice—practice—practice!"

He shook hands with Mr. Pierce and left the room.

I was the first to break the silence. "Oh, Mr. Pierce, it was wonderful! He absolutely made the violin tell the story of *Caprice Viennois!*"

Mr. Pierce's eyes twinkled.

"He *should* be able to do that because he composed it. Vivian, that gentleman was Fritz Kreisler."

EVEN IN PEACETIME, thousands of uniformed men—mostly sailors—swarm into historic, navy-minded Norfolk, Va. Many are on shore leave, others wait to embark, still others arrive daily with families.

The problem of making these men feel at home, of absorbing them into normal community life, has been Norfolk's since it became a naval supply port in the 1680s. But the greatest progress has been made since World War II, when several Methodist churches joined other denominations in setting up special recreational and religious programs in the community.

These programs are for service families as well as single men. First Methodist Church alone now is reaching an average of 23 new service families a month. Says the Rev. Douglas Newman, pastor:

"We feel that the serviceman's need is to be a real part of the community to which he has been assigned—no matter for how long he will be here."

On these pages, this enterprising pastor tells how his church does it.

Bite-the-apple: *One sure-fire way to get acquainted in a hurry.*

Fleet's in - at Church!

Loosening up: *Nothing does it as fast as these Saturday-night "meeting-up" parties.*

Fleet's in--
at Church

More important *than social activity is Methodism's role in making servicemen a part of the church. Says the Rev. Douglas Newman: "We marry them to our girls, baptize their children— and take them into membership."*

Prompt visitor: *A church member welcomes a new service family to Norfolk.*

Planning session: *"How can we help?" A navy officer and chaplain discuss the problem with a church group.*

At ease: *An officer teaches an adult class on Sunday mornings. Others serve on the official board, as members of church committees.*

t home: *A program including social, recreational, religious activity helps a man "feel at home while he's away from home."*

No nagging at our house. We get our

Lessons on the Looking Glass

By SHELTON McKEAN A Together in the Home feature

THE OTHER DAY a guest came out of our girl's bathroom, laughing. This isn't unusual at our house. Few people ignore signs, especially when they encounter them in unexpected places.

Our visitor was amused by two home-grown jingles taped to the medicine-cabinet mirror. One read:

I think that I shall never see
A little lass as fair as thee;
But when will you begin, I pray,
To brush your teeth three times a day?

The other had this to say:

Christmas time was full of cheer.
Write those thank-you's, Susie, dear!

Questioned about these verses, I explained our "mirror-antics," a family-coined word which we define as "having fun on mirrors."

In toddler days, our eldest daughter took great delight in Munro Leaf's *Watch Birds*. Each month we would cut the current Watch Bird from a magazine and tape it to the mirror in her room. Children enjoy looking at their own reflections and consequently can't miss any clippings and pictures they find pasted on the glass. These little reminders of good manners proved to be so effective that nagging and scolding became obsolete.

It seems only natural that, having found cartoons worked for children, we next applied them to adults. And thus began our practice of kidding the family out of bad habits, stimulating our moral and spiritual growth, and keeping our humility in good working order.

Cartoons and jokes, light verse, bits of philosophy began to appear on all our mirrors. As their influence grew, we had to find more space. Now a bulletin board in the kitchen is literally covered and although frequent changes are made to stimulate interest, there is seldom room for the usual messages and shopping list.

The kitchen bulletin board is my own special bailiwick. It's mainly inspirational—little prayers with tremendous import, short poems, mighty bits of wisdom, and always a few cartoons which I feel were drawn especially for me. A sample of my current crop includes the familiar prayer of St. Francis of Assisi:

Lord, make me an instrument of thy peace.

And this gem, author unknown:

It is easier to live right thinking than to think right living.

To Virginia Brasier we are indebted for this capsule of humility hormones:

If it's a halo you have to wear
Don't let it get in others' hair.

A recent reminder of how I ought *not* look was the priceless caricature of a sagging, sad-eyed, ancient workhorse. The droopy-lipped, hopeless expression of this sway-backed creature peering down at me always caused me to square my shoulders as I commenced my work at the kitchen sink.

Shaving-mirror reflections for the man of the house give me the most personal satisfaction, for I've overheard him remark to other men, "I just don't understand when men complain about their wives nagging. Mine never does."

No, I don't nag, but this pointed little jingle was affixed to his mirror for three weeks before it got action:

Although you swear that suit is new,
It's making history—right on you!

And because the head of our house is so susceptible to the common cold, this is a perennial early-September number:

Old Man Winter's on the way.
Cold shots should begin today.

There are side benefits to our pin-up program too. Now and then when there's a call to speak at a public function, Dad's first step is to consult the current crop of kitchen

I think that I shall never see
A little lass as fair as thee
But when will you begin, I pray
To brush your teeth 3 times a day?
STIEHM

oungsters take our admonitions to better habits with a smile when we package them attractively in verse or cartoon style.

illetins—where he's almost sure to id an idea he can develop.

College dorm mates of our eldest rl have adopted our bulletin-board lea, and there's constant pressure for ew "material" from home. Subject atter is usually left up to me, but cently a request came for pointers arpooning gossip. For this one I ame up with an absolutely corny arody on Shakespeare. Latest report that though the poetry was punk s sharp edge cut down the gossip rapevine in short order.

During the growth and develop- ent of this rather unorthodox meth- d of family guidance, we have ound pictures sometimes sell an lea better than the written word. ds are often used, sometimes with- ut alteration or addition. "She's ung, she's lovely, she's engaged" an do wonders to inspire pre-teens to bear down on the soap and water (though it's actually meant to move face creams off the druggist's shelf).

Our pin-ups really work. Besides, they furnish fun and inspiration for the friends who come to our house. Many have adopted the idea.

Perhaps the secret of this success is that everyone is sensitive to criticism and usually thinks of it as being destructive. Parents need unlimited patience for the repetition of lessons in cleanliness, manners, and moral obligations. Even unlimited patience gives way under stress of illness, fatigue, and outside pressures. Yet most everyone will laugh, even at his own errors, when caught off guard, alone. Behind the closed door of a bathroom, or in one's own bedroom with the bars of personal pride down, an unexpected poke at faults can hit a bull's-eye.

And to prove that lessons on the looking glass go all the way round at our house, here's one I found at the sink:

Mother fiddles at her writing;
Meals are chores she often spurns.
If we fail to stir the stewpot
While she fiddles, supper burns.

Those High-school Parties!

The custom of "All Night" prom or graduation parties is growing in our schools. The youngsters say, "Everybody's doing it."

How do you feel about them? Are they wrong? Send us a post card or letter. Then see our May issue for a roundup of reader opinion.

Address: Together in the Home Editor, TOGETHER, 740 N. Rush St., Chicago, Ill.

Don't look for the 'typical' bishop. There isn't one.
But this could be your bishop. Like Angie Smith, he's—

Methodism's Man on the Move

By HERMAN B. TEETER

IT IS AROUND 5 A.M. when the bishop of Oklahoma and New Mexico comes bounding out of bed and pads down a carpeted hallway to the kitchen, where he cooks himself a whopping breakfast of ham and eggs. Now that his three sons are grown, this has become a ritual for the bishop, who insists that his wife remain in bed at such an early hour.

By sunup he is at work in his office on the second floor of his home in suburban Oklahoma City. He has prayed for guidance through the busy day ahead and now he turns to work accumulated during a week's absence. First he shuffles through a mountain of mail. Then he jots down thoughts for a sermon and a talk, plans some dictation, puts in a call to a district superintendent in another part of the state. By 8 A.M. his own phone is ringing.

"I'd be happy to, Bob! How's everything at the church? . . ."

"The governor wants me to do a radio-TV talk for the United Drys? He knows I will. If I can't find the time, I'll manufacture it. . . ."

"You tried to get me the other day? Well, I left before you got up and I got back after you'd gone to bed. . . ." And so the calls keep coming.

There's a wooden name plate on the desk. It reads "W. Angie Smith." I sat across the desk from the bishop and watched the plate emerge from the mountain of mail. W. (for William) Angie Smith is a big man, a 250-pounder who, at 63, moves with ponderous speed and enthusiasm through a backbreaking schedule that leaves no room for vacations, permits an average of only five days a month at home. He has been called one of the church's "preachingest" bishops, one of the "automobile drivingest" bishops. Some say he is the world's "flyingest" churchman, but he believes this is an exaggeration.

Angie Smith is not a typical bishop because there are no typical bishops in The Methodist Church. Much of his work, however, *is* typical of that being done by the 37 men who make up the episcopacy in the United States. But bishops don't look alike or speak alike. Sometimes they don't even think alike.

Bishop Smith is a jovial man with white hair combed back over a broad forehead and alert gray eyes. Among all bishops he can claim at least two distinctions:

He is president of the Council of Bishops.

He has an older brother—A. Frank Smith of Houston, Tex.—who is also a bishop.

Frank, six years his senior, was president of the Council of Bishops in 1939. (It is the first time two brothers have served as president of the Council of Bishops.) He once served as bishop of Oklahoma and the Indian missions.

To complicate things, both brothers have "Angie" someplace in their names.

Bishop W. Angie Smith was named to the Oklahoma-New Mexico area—said to be the fastest-growing charge in Methodism—in 1944. Since then, Oklahoma's church membership has increased 40 per cent and membership in New Mexico and the Indian missions has doubled.

I had heard that the Indian missions were especially close to the bishop's heart, that he is an honorary chieftain of the Comanche tribe. This would not have been so, I learned, had old wounds healed slowly.

He explained: "My grandfather, who went into Texas with Stephen Austin, was scalped by the Comanches. Today our Indians are showing how love and the gospel can bring people together in Christian brotherhood."

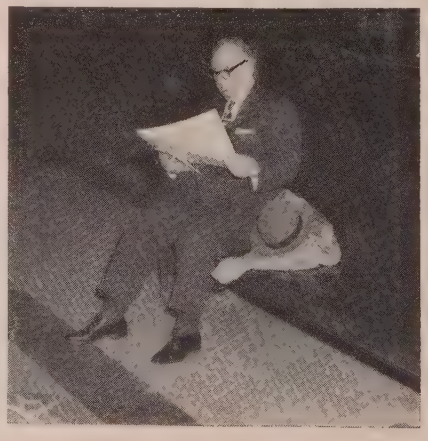
Not to be outdone, the Caddo and the Apaches also have made him an honorary chieftain. To the Indians he is known as *Tahssoyah,* which means "Dependable."

"Because our Indians were once treated unfairly, they are entitled to more than fair treatment today," the bishop says. "The Indian preachers who are working among their people are making a great sacrifice. Many are college-trained men and yet they resist jobs in industry that would pay them more than twice the $1,800 a year they are making.

"There are more than 100 churches in the Indian mission field. And now Indian Methodists are beginning to build churches in the cities."

Just then a voice came out of nowhere. "Angie, there's someone here to see you." It was Mrs. Smith, speak-

"Between trains" often means a lonely night vigil in a bleak railroad terminal.



W. Angie Smith, current president of the Council of Bishops, is a traveling man. Here he leaves his home for a trip that will carry him—by bus, train, and plane—to engagements in several states.

ing over an intercom system from another part of the house. She gave the name of a young minister who had arrived downstairs to talk over a problem with the bishop.

His absence gave me time to wander about the office. The over-all impression is—bookish. There are hundreds of books with titles ranging through biography, history, theology, travel, and philosophy. Not far from his piled-up desk, which faces the busy desk of his secretary, Mrs. Robert O'Brien, is a collection of gavels, mementos of meetings over which he has presided.

"Is the bishop always this busy?" I asked Mrs. O'Brien.

She sighed. "He's never too busy to see someone about anything remotely connected with the church."

And travel, of course, cuts heavily into his time.

IT IS NOT uncommon for a bishop to travel from coast to coast in a week, coming home in time to preach, address assorted groups, attend a conference, dedicate a new church, ordain new ministers, and take part in a ground-breaking ceremony—all between Sundays. For this he is paid $12,500 a year, plus expenses, minus three per cent for his retirement. Many a junior executive in industry makes more.

On one recent Sunday, for example, Bishop Smith drove to an East Oklahoma town to dedicate a small church. The next morning was spent with a visiting committee from the General Board of Missions in Oklahoma to study Indian mission needs. He was scheduled to fly to Chicago in the afternoon but bad weather prevented that—so he drove to El Reno to catch a train.

Reaching Kansas City at midnight, he was informed that his train was two hours late. He switched to another line and arrived in Chicago just as his meeting was getting under way. After two days in Chicago he flew to Minneapolis for a series of meetings and addresses. On Friday he flew back to Oklahoma for a three-day conference and retreat with young ministers.

Overworked? "No, I'm not. I enjoy what I'm doing."

He settled back in his chair. "I'm an optimist because I am a realist. I don't believe a man can be a Christian and be a pessimist because they are contradictory. This is the philosophy I try to carry with me wherever I go.

"I believe that any person who lives in harmony with the laws of the universe is living a worth-while life. I believe that the laws of God are the laws of the universe, and that the laws of the universe are moral. If a person obeys the laws of the universe he is obeying God's laws.

"Any person can make a success of his life if he likes people, qualifies for useful work, and remembers that money is not the determining factor in a man's success. Life is worth living."

My next question: "How does it feel to be a bishop?"

"The purpose of the church is not to coddle a few old saints but to redeem the sinners. We need good ministers to do that. In the Oklahoma-New Mexico Conference, as in other conferences, there are just so many ministers and just so many churches. It is a bishop's job to fit them together.

"We try to satisfy everyone, but it's not easy. Sometimes it's a matter of having all the facts. We have some ministers who are good builders, others who are good at paying off debts, and some who are outstanding preachers. But many problems can't be solved just by moving a minister. Sometimes it might be better if we could move some of the members.

"Of course, when one enters the episcopacy his responsibilities are multiplied—from one church to hundreds of churches. He now is an officer of the general church."

Does that change things? The bishop's relationship with other ministers, for instance? "In many ways, yes. Warm friends, especially among the ministry, no longer call the bishop 'John' or 'Bob.' The gulf is there, I think most of us agree, but it is seldom, if ever, the making of the bishop himself."

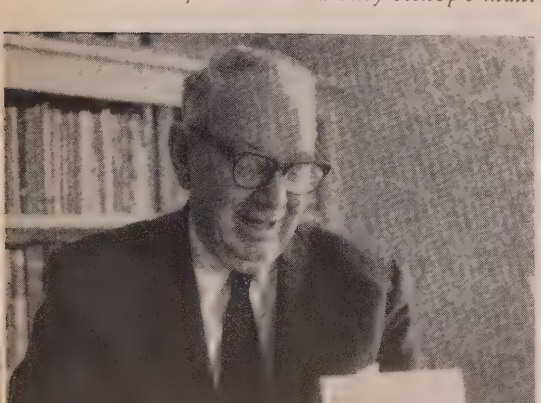
I WANTED to know if a bishop makes a conscious effort to maintain dignity in dress and mannerism. "After all," he told me, "a bishop is just another Methodist preacher—who, through the confidence of the laymen and his ministerial brethren, has been elected to the highest office in the gift of the church. The responsibility a bishop shoulders may impose a certain dignity, but it imposes also a great humbleness of spirit. He is there for an over-all purpose—the ultimate salvation of men and the building of Christ's kingdom.

"As for dress, I try to dress conservatively, leaning toward dark suits. I carry a two-suiter and a smaller handbag on my shorter trips."

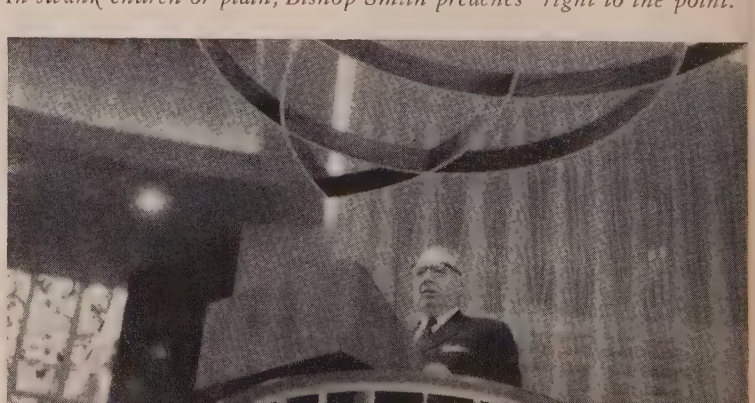
The bishop's luggage has turned up in Hawaii, South America, Europe, India, Burma, Malaya, Mexico. His mission is church-wide and world-wide.

"These," he said, "are difficult assignments and there are important reasons behind them. Because the bishops are responsible for raising millions for world Methodism, we must have a firsthand knowledge of fields overseas."

Cheerful note—in a busy bishop's mail.



In swank church or plain, Bishop Smith preaches "right to the point."



The phone rang again. The call was from Oklahoma City University, Methodist school of 3,000 students. The bishop is president of the board of trustees. He's a member also of the board of trustees of Southern Methodist University and Southwestern University, is honorary president of the board of trustees of McMurry College. He taught history at Southwestern and he can add a string of degrees to his name—a B.A., an M.A., four honorary D.D.s, a Litt.D., and an LL.D.

My time was up, but there were more questions I wanted to ask. When the bishop hung up, I suggested my hotel room as the best place to get away from the telephone.

"I'll be there at 8:15 tomorrow morning," he promised.

We drove downtown in the car he pushes across thousands of miles each year. There are more than 800 Methodist churches in Oklahoma and New Mexico and it is a bishop's job to know what is going on in each.

I wondered about other problems a bishop faces and, as we drove, I put them to my host. Does a bishop face undue pressure from laymen? Is the appointment of a minister largely a matter of politics? How do laymen go about judging the qualifications of a minister?

The bishop answered them all freely: "I could count on one hand all the times undue pressure has been put on me by laymen. . . . I've never met a minister I'd consider a political appointment to a pulpit. . . . I've never known a district superintendent who deliberately wanted to hurt a church or a preacher. But it's true that we can't always make the appointment we think a man deserves . . .

"As for determining the ability of a preacher, nobody can do that by hearing him preach once or twice. Another thing I've learned: People aren't concerned about a pastor's education. They want to know if he can preach. They want to know if he will visit them and love them."

I asked what big problems he faces as a bishop.

"My biggest problem involves my sympathy for a minister whose request for a transfer can't be filled. Take the pastor with an ailing child who needs a great deal more money than he is making now, for instance. That's a tough one."

Once, I learned, Bishop Smith declined to move a minister from a church that paid $1,700 to a church that paid $1,500. "For that man," he explained, "the drop in income would be the same as transferring him from a $6,000 charge to a $5,000 charge. I'm the only man who can represent that man and I'm going to stand up for him."

HIS DEVOTION to the preachers in his area was reflected, too, not long ago while the bishop was attending a meeting at Deming, N.M. Bishop Smith received an emergency phone call: his home had caught fire, the damage amounted to thousands of dollars. He told the caller, "I can't come home now. I'm going to present a local preacher's license to a young fellow here tomorrow!"

As a young man, Bishop Smith was captain of the first football team at Mart (Texas) high school. He pitched on a baseball team and enlisted in World War I as an air cadet. He was educated at Southwestern University, SMU, Vanderbilt, and Union Theological Seminary, taking his master's degree in religious education at Columbia.

From early charges in Texas, he filled pulpits in Shreveport, La., Washington, D.C., Birmingham, Ala., Nashville, Tenn., and other churches before returning to Texas as pastor of the First Methodist Church in Dallas. When he became a bishop, it was brother Frank who presided at the ceremony.

Among the bishops, Angie Smith is recognized as an able administrator. He is president of the General Board of Evangelism; president of the Commission on the Structure of Methodism Overseas; president of the Division of Cultivation and Education of The Methodist Church. Those close to him say he has a knack of getting expansion programs under way.

His sense of humor, his booming laugh, his pulpit personality are known from Sallisaw to Gallup. Much of that humor is on display when the two brothers get together.

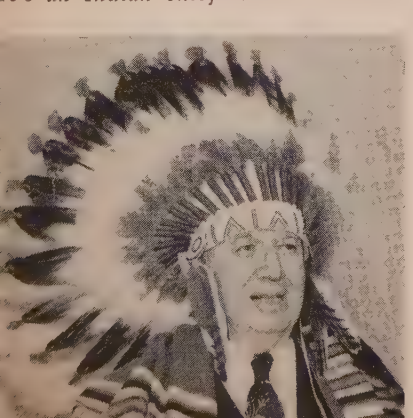
Recently when Bishop Angie left on a trip to India, he asked Frank to take charge of the Oklahoma-New Mexico area. "Do not be alarmed," he reassured his district superintendents. "I know of no one who will come nearer keeping things as they are now. Frank just won't do anything about it."

And when the two posed for a brotherly photograph it was noted that Angie stood well in front of his older brother. Bishop Frank had a ready explanation: "I've been behind him, pushing him, all his life and I can't change now."

But Bishop Angie had his turn when he preached at Philadelphia's convention auditorium before 33,000 persons, said to be the largest crowd ever to hear a Methodist preacher. He rode to the auditorium in a swank limousine behind the wailing sirens of a police escort.

"It was a wonderful experience," he said later. "But one thing was missing. Why couldn't Frank have been standing there as I passed by?"

He's an Indian chief—in three tribes!



With Mrs. Smith, he arrives in Hawaii on a mission for the church.

Should Teen-agers Go Steady?

MIDMONTH POWWOW

By HOWARD WHITMAN

PARENTS USED TO WORRY that their daughter would be a wallflower. Nowadays they worry because she goes steady.

"Going steady" runs the gamut from the extreme of a long-term relationship in which one partner, or possibly both, contemplates marriage, to a casual relationship in which new steadies are very likely to be chosen every few months or so.

Certainly this is no calamity. The era of calamity howling about teen-agers seems to be waning. But now and then I receive in the mail a teen-age plea such as: "If only grownups would stop finding fault with us, we'd be glad to learn from them and be reasonable."

So let's call this an appeal to reason. In the plan of life, dating is preparation for the eventual choice of a mate.

Dating usually begins by going together to school sports and social affairs. The girl learns to be at ease in a gathering, to mix with other people. The boy, a strange combination of brashness and timidity, gets his first lessons in mixing manliness and gentleness into the ultimate blend known as "the gentleman."

And now, along comes this "going steady" craze. Joe doesn't take Betty to just one school affair—he takes her to all of them. He maintains a monopoly on her. Chances are, Betty won't receive a phone call, and certainly not a party invitation, from any other boy. She may be secure socially, but is she having fun?

This monopoly all but eliminates the mixing and mingling which could provide half the fun of the teen years. By the same token, it eliminates many benefits of more natural dating.

One benefit of dating is giving the teen-ager a chance to learn about the personality traits of a number of other boys and girls. He becomes aware of the differences among individuals and learns to adapt to the types he encounters. The teen-ager is bursting out into a wide world; he should gradually achieve full and exciting contact with it. He needs to meet many people. Going steady narrows his opportunities for experience and growth.

Psychologically, the going-steady craze is a mask for insecurity. It bespeaks lack of confidence. The boy clings to one girl (his personal monopoly) rather than risk his chances with many. He insulates himself from rejection, for his steady can't possibly turn down his bid to the senior dance. Who else would take her? She is tagged as his property—and the dance becomes a rather somber affair.

Where is the venturesome flair of youth? Listen to this from a pretty girl of 16: "I'm really not crazy about Bill. In fact, I don't even like him any more. But we go steady, because . . . well, because I do get to go to all the school games and parties, and maybe if Bill didn't ask me nobody would."

Surely a girl of 16 ought to be more adventuresome than that. She has a sure thing, all right, but she might be meeting boys she'd really like. Settling for mediocrity at 16! What folly!

My wife and I have chaperoned dances at our own teen-ager's school, and we've talked with enough young folks to know that many of them would like to end this going-steady craze.

"But the fad's got us. What can we do about it?" asks one teen-ager. "Isn't this a chance for the grownups to help us?"

Perhaps it is.

Since boys do the asking and thus control dating patterns, we can get in some good licks by selling them on the advantages of playing the field until they are old enough to be serious. We can honestly tell them it'll be more fun as well as good experience for the years ahead, when they will meet and mingle with large numbers of people. This may be salesmanship. But it is also *reasonable*—and the youngsters have assured us they are open to reason.

Principals can see to it that at least some school affairs are for the entire class. At a class party or dance it is much more likely that games will be played where partners will be changed constantly. The whole crowd will get better acquainted; each boy and girl will feel more at ease.

But the important point is that teen-agers will like it if they can get out of the rut of going steady. They'll have a lot more fun.

Isn't it reasonable to try it?

Abolish It!

ays Lynne Brown

enior, Palo Alto High School

alo Alto, Calif.

THE IDEA of going steady hanges as one grows older. As a igh-school senior, I have very differnt views than I did in junior high. Being objective, I can see both des. No one can deny the security gives. When you reach dating age ou are bewildered by many things. he simplest way out is to turn to ne boy and hang on!

Going steady gives you a chance to now what a boy is really like. In ating many boys, a girl risks knowng only the boy's line (which I'm onvinced every boy has). If you're ny or awkward, going steady helps ou gain self-confidence. Boys tend to e more at ease around a girl who is oing steady, and this in itself helps romote friendships.

Finally, as Mr. Whitman says, boys ust don't ask girls out enough! To ate at all, girls must go steady. This s a sad state of affairs, but it's up to ne boys to remedy it.

Choosing to date many may conflict with local traditions. Palo Alto is typical, I'm sure, in its pattern of accepted social traditions. The usual pattern of going steady runs from the eighth to the tenth grade. I went steady for a whole month in the eighth grade!

I have been *going with* a college boy for two years. "Going with" is distinguished from going steady in that there should be no set restrictions regarding dating others and no formal commitments. We both date others during the school year and appreciate each other more for it. It's a wonderful way to date!

Personally, I'd like to see going steady abolished. Will the boys meet the challenge?

Social Drawback

Says Paul Ray Bodurtha

Senior, W.Va. Wesleyan College

Buckhannon, W.Va.

GOING STEADY is widely practiced, but it is not the only accepted pattern. Some teen-agers enjoy dating merely for the good times involved, but if by some coincidence they date the same person three times in succession the student community classes them as going steady. The proclamation is issued in such remarks as, "Hey, what's cookin' with those two?" or, "I think they'll make a cute couple."

If a teen-ager is fortunate enough to have a different date each week he is silently accused of fast living and may earn a title as "the wild one." Life is more comfortable and secure if we choose to go steady.

We do not seriously attempt to distinguish between good and bad dating habits. We may find ourselves dating the same person week after week without having made a clear decision to do so. It just happens.

My brother and I had several steadies after we started to date. I was 16 when this pattern began. My parents offered no strong objections. The wisdom of Mother's carefully worded warnings was not apparent until I'd proved it by painful experience.

Mr. Whitman's appeal to reason is sound. His idea that dating is preparation for the eventual choice of a mate suggests a good point. Our reasoning, it appears to many of us,

re they too young to go steady? The dating age seems to drop every year. It's a knotty problem for parents and youth alike.

"Sour godliness is the devil's religion"
—JOHN WESLEY

A father with his small daughter met the minister on the street one afternoon. The man of God stopped, spoke pleasantly, then with a "God bless you" to the youngster, passed along. The little girl was puzzled. "Who sneezed, Daddy?"

—Mrs. Kay Rollman, *Hobart, N. Y.*

Two ladies were discussing their travels. One said she had visited the Holy Land. The other asked, "Did you visit Tyre and Sidon?"

"Why no. Are they places? I always thought they were man and wife, like Sodom and Gomorrah."

—Mrs. Carl Stewart, *Salem, Ind.*

A mother was explaining the purpose of life to her son. "We are here to help others and to love them," she said.

"Then what are the others here for?" asked the boy.

—Violet Faye Fuller, *Bahama, N. C.*

"Why do you read your Bible all the time?" a school child demanded of her aged granny. The old lady smiled. "Why, honey, you might say I am cramming for my final examinations."

—Mrs. J. W. Davis, *Edwardsville, Ill.*

On Teddy's birthday his father took him to the pet shop to select a puppy. The boy spent more than half an hour looking over the assorted canines on display. "I'll take that one," he finally decided.

"Which one?" asked his father, searching the pack.

Teddy pointed to a mongrel with tail eagerly wagging. "The one with the happy ending."

—Thomas P. Ramirez, *Fond du Lac, Wis.*

Send in your favorite church-related chuckle. If we print it, you'll receive $5. Sorry—no contributions can be returned.—Eds.

may be weak in this regard.

By deciding to go steady in high school or early days of college, we make dating not preparation, but a premature end. By dating steadily only those people who seem like ourselves we fail to grow socially. The challenge of meeting people with different personalities is good for us.

Danger: Early Marriage

Says Pat Bauer
Senior, MacMurray College
Jacksonville, Ill.

THERE IS much misunderstanding of what the older generation calls the going-steady craze. Teen-agers who date only one person are not separated from the rest of the world. Parties, youth groups, and clubs include both steadies and singles. We meet and make friends with many others in our age group, whether we go steady or not.

There are two types of steady relationships: One, in which a couple dates strictly for convenience, and another in which they seriously plan to marry.

The casual steadies are simply guarding against dateless Saturday nights. In this category are the girl who changes steadies with the seasonal sports and the boy who won't break up for fear no one else will date him.

I have little sympathy for them. Besides missing a lot of fun dating other people, they have none of the adventure that should characterize youth. It's a form of giving up before it's time.

For those who take the relationship seriously, it is the perfect opportunity to get to know one person well. On casual dates everything is glamourized. The steady sees his date in pin curls and blue jeans, learns to know her moods and whims. He finds out those necessary characteristics that must be known before he can ask her to be his wife.

Teen-agers begin dating much earlier nowadays, often at 12 or 13; by 16 it is quite possible to know that the right person has been found. The danger here is that it sometimes brings marriage too early. I think it's best to wait until you're sure you've found the "right one," and then go steady, but realize that marriage is a long way off. Don't let a modern craze rush you into marriage before you are ready for the responsibilities.

Decide for Yourself

Says Tom Watkins
Senior, Lamar High School
Houston, Tex.

LUCKILY, IN THIS AREA, we don't have to worry about going steady because it's a fad. Many of our friends do, a lot do not. Yet they're all part of the crowd. So if a boy and girl end up in a steady situation with someone they don't really like it's their own fault.

If he goes steady for security as has been suggested, going steady is not the issue; security is his problem. Perhaps his parents should check to see if they may not have put too much emphasis on security.

Everybody here can make up his own mind.

A lot of girls feel that it doesn't do either the boy or the girl any good to date only occasionally. They don't really get to know each other.

I know one boy, who having tried the famed "playing the field" system, decided he would rather go steady. Before that he was always going out with one girl while thinking he would rather be with another (he had read that his personality might be hampered by going steady). Now he just dates a girl as long as he feels he wants to be with her.

As a teen-ager, I ask parents not to base their decision to forbid their children to go steady in high school on what Mr. Whitman has said. His examples constitute possibilities to be kept in mind as to what might happen, but they certainly are not all-inclusive.

Your teen-ager may be one of the lucky ones who can receive more out of going steady than out of playing the field. Make your rules according to what you actually think is best for the child, not what someone else says about other teen-agers.

Let's do "appeal to reason." It would be ridiculous to assume that all adults marry for security. A few examples don't condemn marriage. The same should be true of going steady.

Prayers for the Seasons

THE FARMER'S CALENDAR is not months, but seasons. In season, he plants, he cultivates, and, finally, he harvests.

In season, the snows come and the rains fall. Between January and December the land blooms and goes to rest again.

No man is closer to the source of all life than is the farmer. So, by his very nature, he is a believer.

He asks God's blessing at seedtime and he breathes a prayer of thanksgiving at harvest.

Life on today's farm is changing. But the really important things will never change: grass is no less green in spring, nor fields less golden in fall. Modern machinery cannot harvest a crop that isn't there.

The farmer's prayers are not down-on-the-knees prayers. He prays as he walks toward a well-stocked red barn in snow, or stands beside a windmill that promises rain. And each year he offers thanks anew as life, inexplicable today as it was thousands of years ago, comes to pigpen or range.

One man who knows this well is Samuel R. Guard who recently published *The Farmer Gives Thanks* (Abingdon Press). From this reverent little book of prayers, TOGETHER has selected passages for the color pictorial that follows.

Spring

Our moon fills; our grass greens; our daffodils bloom; our catbird trills. The calving was easy; twin lambs nurse; and 13 new pigs! Help us to see that out of pain comes forth peace; out of storm, calm; out of fierce thunderheads, the blessed rains.

Summer . . .

As the very sun stood still in the sky at summer's solstice, so pause we at this turnrow in heartfelt thanks to thee for the green glory of thy teeming earth, O God. The longest day of the year is yet not long enough to delimit our praise for thy constant goodness to us . . .

Fall

For the bright fall flowers . . . we praise
thee, Lord, and for the pumpkin of gold and the
squash with the crooked neck. We thank thee
for another September . . . and for the full moon that
is a harvest moon. Green our pastures once
again before frost for the benefit of
our four-footed friends, and thine, over . . .
whom thou hast given us dominion.

Winter

Dear Lord . . . we never
saw the snow so deep on
pathway to the barn,
but we know that's good
for the pasture and
the plowed oats ground.
Briskly we unlock the
barnyard gate and let the
New Year in . . . We thank
thee for the year that has
closed, and for the
year that has come.
Nature rests; we plan.

Grow old along with me!

The best is yet to be,

The last of life, for which the first was made . . .

—ROBERT BROWNING

By EVERETT W. PALMER

IT HAPPENED with shocking suddenness several years ago during one of those informal basketball games on a YMCA court. I was dribbling down the court, picturing myself as zipping along with old-time speed and cunning. Then a player—15 years younger—came up behind me.

"Well, come on, Gramp," he called condescendingly. "Let's go!"

That was my rude awakening. I realized for the first time that Everett Palmer—then in his mid-40s—was growing old. Me, of all people! The fact that I could not compete equally with younger players had not entered my mind until then.

Professional athletes aren't so slow in recognizing the aging process. Most of them sense it in their late 20s or early 30s. But for most of us, growing old begins sooner than we realize. Finally, as St. Paul declares, we begin to realize "our outer nature is wasting away . . ."

But what of our inner nature? That is the unseen, God-given realm of the heart, the mind, and the soul. That is where God has given us an option: here we may plant a garden or permit a desert to grow. Whatever the choice, it has a lot to do with our aging.

This came to mind recently when a once-

Trail blazers: *Two pioneers who are still opening new vistas: Architect Frank Lloyd Wright, 88 (left), and Carl Sandburg, poet, historian, novelist, who is 80. Both men have had—and are still having—a profound effect on trends in their professions.*

famous film star of the silent movies died. Once she had fabulous beauty, but she neglected her inner nature. She must have realized this one day when she stood before a mirror. She hid away in her house. And when she died she was a pathetic recluse.

This woman did not end well because she did not start right. The passing years did not lead into a garden of fulfillment. They led into a desert.

It is in youth that that garden is planted, else the desert begins. And once planted, the garden needs constant cultivation.

In youth, Henry VIII became proficient in theology, music, Latin, French, and Italian. He won renown as an athlete. His intelligence and bluff good humor made him a popular leader. Had he died early in his reign he would have been remembered as one of the most beloved of all English kings. Instead, he is remembered as a vicious wife murderer. What happened? The garden had been planted—but not cultivated.

Had Judas died two years sooner, churches and colleges now would bear his name. Had Benedict Arnold met death before treachery unmanned him, this nation would do him homage today.

How, then, do we grow old gracefully?

We must keep growing through all stages of life. We mustn't look back. Oliver Wendell Holmes, author of *Autocrat of the Breakfast Table,* didn't waste time yearning for the past. He was too busy cultivating the inner man; he was always learning something new. Shortly before he died he told a friend: "I had much to learn, and at 80 I find new vistas opening all around me."

Thanks to modern medicine and improved diet, more of us are living longer. Since 1900 the percentage of persons over 65 in the U.S. has doubled. At the present rate it will triple by 1970. Among those over 80 the increase is 58 per cent. Babies now being born, some believe, have a life expectancy of more than 100 years!

More remarkable still is the life expectancy of men and women alive today at 75. According to a report on longevity by New York Medical College, the aging process seems to reverse after 60. Anyone who has reached 75 has a good chance of going on to 100!

Older people have gained a new kind of independence, too, because of Social Security, pensions, and old-age assistance. But many elderly people are miserable because aging caught them unprepared for retirement and the slowing down of physical processes.

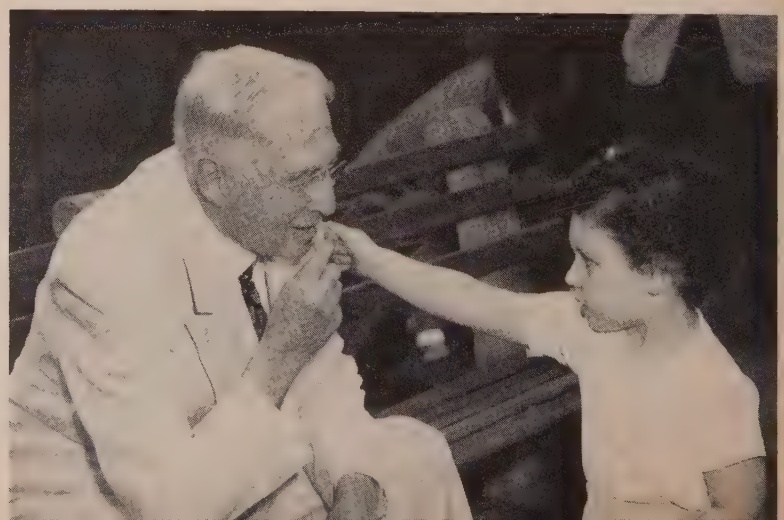
Old age can be a time of continued growth for one whose inner nature has not been neglected. Happiness is found in knowing that each period of life—childhood, youth, middle life, and the later years—has its treasures to give.

Not the least of these are the re-

World leader: *Winston Churchill, now 83—and still enriching history and literature.*

An inspiration: *Helen Keller at 77.*

Park-bench philosopher: *Bernard Baruch, 87, statesman and financier.*



wards of old age. Anne Lindbergh, in *Gift From the Sea,* speaks of these. When the feverish pace of morning is past there is time for the intellectual, cultural, and spiritual activities which may have been slighted. Aging can be compared to a second spring. Having shed many of the physical struggles, worldly ambitions, and material encumbrances of youth, we can be free for our best growth in mind, heart, and soul.

As one ages, there are truths to be learned from the study of those who have climbed the hill of life before us—great men and women whose genius and good works have continued undiminished long past the age when most of us retire.

Frank Lloyd Wright, now 88, remains a pioneer and oracle in architecture; his impact as a leader in his profession is as great today as ever. Herbert Hoover's service to his government did not end when he left the presidency a quarter-century ago. Now, at 83, he is still active. Winston Churchill, also 83, was an "old man" when he led embattled Britain through World War II. Helen Keller, 77, is still active in work for the blind. Once asked how she hoped to approach old age, Miss Keller said:

"It is as natural for me to believe that the richest harvest of happiness comes with old age, as that true sight and hearing are within, not without. Confidently, I climb the broad stairway that love and faith have built to heights where I shall 'attain a boundless reach of sky.'"

Religion and compassion for his African neighbors have been sources of strength for Albert Schweitzer, who is 83. And Chancellor Konrad Adenauer of West Germany, now 82, continues an amazing career of leadership in West Germany, outpost against communism. So does President Syngman Rhee, also 82, in South Korea. Carl Sandburg, poet and author, is 80—and Grandma Moses, the artist, is 97!

There is nothing sacred or scientific in the idea that 65 or 72 ends a normal life. As a matter of fact, 65 as retirement age was first put forth by Bismarck. Looking for a way to court popular favor at little expense, he recommended a small pension for people beginning at 65. His advisers had assured him that few people lived to that age!

But we now know that 80 per cent of the world's greatest figures did their best work between 50 and 80. At 73, Galileo was putting the world in his debt by discoveries in astronomy. At 80, Plutarch was learning Latin, Cicero was mastering Greek, Socrates was studying music. At 80, Goethe wrote *Faust.* At 83, Tennyson penned his immortal *Crossing the Bar.* And at 88 John Wesley was still preaching, traveling, writing, carrying on with vigor and competence the administrative work that laid the foundations of Methodism.

Unsung perhaps, but indispensable, are those among the great company of oldsters who increasingly serve their church and community with their time, experience, and wisdom. They work as volunteers, serve on committees, give themselves to their tasks with a zeal that is the envy of many a youngster. How poor their church and community would be without them! Even those who have become shut-ins may make the greatest contribution of all: the witness of a true Christian, the prayers of a loving heart.

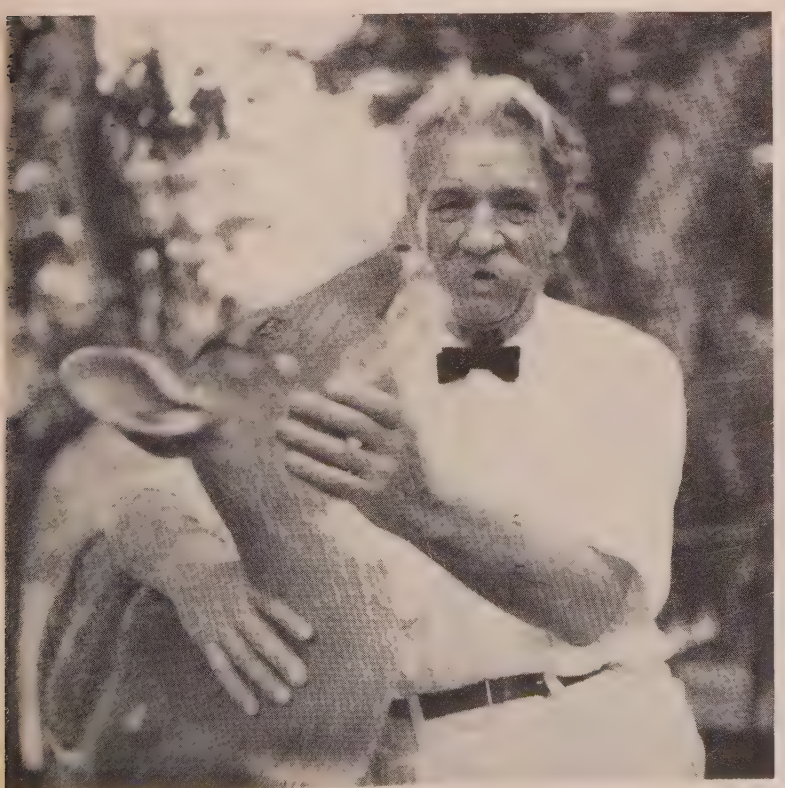
Such oldsters are ending well because they started right and kept on trying. They appreciate the assets of age.

Yes, "our outer nature is wasting away . . ." But that is not all of the quotation from St. Paul. He said: "So, we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day."

When wrinkles appear, much can be done for the inner nature. No one has expressed it better than Robert Browning:

"Grow old along with me!
The best is yet to be,
The last of life, for which the
first was made:
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God:
see all, nor be afraid!"

Humanitarian: *Albert Schweitzer, 83, saves lives—and souls—in Africa.*



Teens Together

with an ex-teen-ager

*Adviser: "Dick" **Richmond Barbour's** Christian insight helps young people find answers to problems.*

Q *I am partly deaf and find it hard to understand what others say. My only friends are the kids in church. Sometimes they are inconsiderate. Often when I ask them to repeat a sentence they sigh and look impatient. I'm afraid to tell them how I feel.—B.B.*

A Have you seen doctors who specialize in hearing problems? Sometimes these men work wonders. Ask one about a hearing aid, and to refer you to a lip-reading teacher.

Q *I'm helping start a teen-age youth-club center. It will be of, by, and for teen-agers alone. My mother is worried. Have you any suggestions?—E.V.*

A I've helped with several centers. Without exception, those without a responsible grownup leader failed. I urge you to take three precautions: (1) Have a trained, adult executive director. (2) Control membership and revoke memberships of kids who break rules. (3) Have at least one responsible adult on hand when the club is open.

Q *One of my teachers does not believe in Christmas. He says it is promoted by store owners to make money. I tried to argue with him. He got sarcastic and made me look like a dope. Am I chicken if I don't argue with him any more?—D.F.*

A No. Nearly all teachers are fine, understanding people. A few aren't. You know this teacher is wrong. Let it rest at that.

Q *When my mother is not drinking she is the best woman in the world. When she is drinking she is mean—and she drinks a lot. My father is married again and has no place for me. My mother sent me to my grandparents three years ago. They tell me I can't stay any longer and I haven't a place to go. I'm a girl who'll be 17 next month. Can you tell me what to do?—M.L.*

A There are several possibilities. One would be to find a church family to live with. You could do some housework in return. Ask your minister about this. Another would be to go to the children's division of your county welfare organization. Officials would arrange for money and a good boarding home. A third plan would be to go to your city's YWCA to see if room and a part-time job could be found under YW supervision.

Q *The Bible tells us not to erect graven images. Am I sinning if I put pictures of TV and movie stars in my room? I'm a girl who writes fan letters, too. Is that wrong?—J.M.*

A Most girls write fan letters and put photos on their walls. I wouldn't call it a sin.

Q *I've liked two girls for a long time. One told me I could see her only if I did not ride my bike. I'm too young to get a car license and she lives too far away to walk. My father says I'd better forget that girl and concentrate on the other one. Is he right? —M.A.*

A Yes.

Q *I'm 16 and have never had a date. I'm too ashamed of myself to ask a girl to go with me. I have bad pimples. I should shave, but my mother says I can't. I wear good clothes, yet they don't help me. I can't dance or do anything cool. Will you help me?—R.A.*

A See a skin doctor. Ask your dad to approve your shaving. Concentrate on the games in which you excel. Make the school team and you'll rate. Go to mixed parties where kids

Do You LIKE Your Parents?

The air these days is filled with criticism of fathers and mothers—they're too restrictive, they force their will on teen-agers and call it "guidance," they're old fogies.

But there must be lots of teen-agers who have good things to say about their parents. How about you? If you like them and feel proud of them, write and tell us why.

Address your letter to *Teens Together* Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill.

ıave fun together without pairing off. As soon as you have self-confidence, tart dating. Many girls are eager to be ıvited.

I'm to graduate from high school next June. I should be choosing ıy vocation now, but I don't know how o start. I considered the army, but my arents object. I get grades better than verage and could go to college if I anted. Can you help me?—W.S.

If you have the ability, go to college. Talk with your school counelor about it. It will be harder than ever o get into college next fall, so don't et your grades slip. Your counselor can elp you start studying possible voca-ions. Ask him to give you an interest nventory and aptitude tests. Then talk vith leaders in each occupation you onsider seriously. Get temporary jobs n them if you can. Shop around. Take wo or three years to make your final hoice.

My mother wrote a letter to you about me. I sneaked it out of her nvelope and am sending this instead. 'll soon be 17. I go steady with a boy of 9. We want to get married. He has a ob and could support me. My parents ave tried to turn me against him but hey've failed. I've dropped my plan to o to college and they scold me about it. used to love my mother but now I ink I almost hate her. She went to the oy's dad and asked him to help break s up. He refused. Will you please tell ıy cruel mother to leave us alone? —B.S.

I can't tell her that. You are 16; you can love deeply, but unwise-. It was a mistake to tamper with your other's letter. How would you feel if he did that to one of yours? Compro-ise. Postpone marriage plans indefi-itely. Give yourself time to find out vhether your love will last. Your moth-r loves you and wants the best for ou. You know how much she has hurt ou. Remember, you've hurt her just s much.

TEEN-AGERS: Dr. Barbour is head of he public-school counseling service in San Diego, Calif., and an authority on he problems of youth. Why not bring our problems to him and receive the enefit of his understanding and experi-nce? Address your letters to him in are of TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

Across the Bridge: Adults (+) Youth (+)

International financier Rod Steiger is wanted on both sides of the Atlantic for shady operations. In escaping he steals the passport of a friendly Mexican. But the Mexican is wanted for murder. As a study in personality disintegration, this is superb.

Pal Joey: Adults (—)

The situations and dialogue as Frank Sinatra plays the never-constant lover and ever-constant heel are not as spicy as the stage version. It's a well-turned-out production with Kim Novak as the chorus girl whom lover-boy loves last, and Rita Hayworth, socially prominent, wealthy ex-stripper, who pays the highest cash price for his favors.

Operation Mad Ball: Family (+)

At the close of World War II a hospital unit commanded by Arthur O'Connell and Ernie Kovacs is still in France and getting bored. Enter Jack Lemmon with the bright idea of having a dance with the nurses, who are officers. Since this is contrary to regulations, stratagems must be employed to deceive Kovacs. The wacky story is crammed with some delightful comedy.

My Man Godfrey: Adults (—) Youth (—)

June Allyson and David Niven are matched in a film which tries to be cute and sophisticated. June, scatter-brained daughter of millions, finds David, a tramp, when she is out on a scavenger hunt. She retains him as her butler and the inevitable romance ensues.

Time Limit: Adults (+) Youth (+)

Richard Widmark, Richard Basehart, and a strong supporting cast give an account of a GI who broke in a Communist prison camp and went over to the enemy. Widmark is the defending officer in the court-martial of Basehart. Basehart refuses to give his counsel any explanation and the story is unfolded like a detective yarn.

Jailhouse Rock: Youth (—)

This Elvis Presley film will nauseate the average movie-goer. The star acts so much like a spoiled, insufferably rude teen-ager that this seems his natural character. The songs don't compensate for a story which emphasizes material success and selfish exploitation of others.

Hear Me Good: Adults (+) Youth (+)

The plot is thin, the budget modest. But for tongue-in-cheek spoofing of a Broadway chiseler it is fair entertainment. Hal March is the con man who'd rather die trying to put over a deal than work.

Les Girls: Adults (—) Youth (—)

This extravaganza with Gene Kelly, Mitzi Gaynor, Kay Kendall, and Taina Elg has two of the girls testifying against each other in a damage suit. That the stories are not true is obvious. The film makes a rather tiresome joke of the ninth commandment.

Hunchback of Notre Dame: Adults (+)

The famous Victor Hugo novel is based on misery and injustice. Anthony Quinn is excellent as Quasimodo. The sets, photography, and production are on a grand scale.

The Tin Star: Family (+)

Henry Fonda lands in a Western town to find the young sheriff, Anthony Perkins, about to be killed by gunmen. Fonda helps the boy gain the skill and courage necessary to bring law and order to the community.

Woman in a Dressing Gown: Adults (+)

The study of a futile, disorganized personality, in a film charged with emotion. An ineffective wife and mother lives all day in a dressing gown and tries desperately not to lose her husband to the beautiful secretary.

Light Unto My Path

JANUARY 19

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.—Ephesians 4:32

"SO MANY GODS! So many creeds!
Creeds that wind and wind and wind,
When just the art of being kind
Is all this old world needs."

So Ella Wheeler Wilcox once declared. But I think she was completely wrong.

This old world needs a good deal besides the art of being kind. It needs faithfulness and integrity; justice and righteousness. Kindness itself is not enough.

But if what the poet said is not the whole truth, it does contain a real truth. The world does need an abundance of kindness; kind words, kind deeds, kind hearts. John Watson, perhaps better known by the pen name, Ian Maclaren, once wrote: "Be kind; you do not know the burdens others are carrying." And we don't; if we knew, most of our childish envies and cynical criticisms would disappear, and we would find it easy to be kind.

There is an inescapable loneliness about life. Perhaps it is a part of the price each of us pays for being an individual.

No one can enter fully into the joys and sorrows of another. There is a solitariness about some phases of experience which no one can share with us. But kindness can do much to bridge the chasms that separate us, to ease the burdens we carry, and to relieve the loneliness in our hearts.

But this kindness is not something trivial. It is closely related to our forgiveness of one another because God has so freely forgiven us. It is of no small significance that the only part of the Lord's Prayer on which Jesus made any comment is about forgiveness: "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14-15). This is not to be interpreted as casual reciprocity. On the contrary, it is the recognition of a law of spiritual life. Even the mercy of God cannot forgive the unforgiving. Hatred of a brother blocks the channels of the Father's love to him who hates, Forgiveness is not so much for the sake of the offender as for the sake of our own souls.

Prayer: Our Father, in whose great family all men are brothers, forgive us that so often we are not brotherly but harsh and severe in our judgments. How little we know of the struggles and temptations of our fellows. Give us warm hearts, kind words, helping hands as we journey along our pilgrimage. Amen.

—MARK DEPP

JANUARY 26

Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood.—Acts 20:28

SHE WAS a little old lady with all the earmarks of the Old World upon her. As she sat in the church, her face shone. I knew that the hymns were strange, the ritual different, and only a small part of the sermon would be grasped. But she worshiped fervently. As I looked at this radiant soul, my faith was encouraged and my message took on meaning.

Only a few weeks before I had seen tears of gratitude stream down her face as we stood in the kitchen of the small apartment the church had provided. This was to be home to this grandmother of the refugee family who had come to live with us. The long wanderings over Europe were past. Now, as the new life began, the few simple provisions which stocked the kitchen cabinet had brought tears to her eyes.

As she left the church she took my hand in both of hers and just as she had that day in the little kitchen, said in her broken German, *"Danka, Danka!"*

What a privilege was mine to share with a congregation my own experience of God. But how much greater to have that sharing strengthen the faith of one whose only contact was a borrowed language and a spiritual hunger. "Feed the church," but first make sure that you have found the food. This was what Paul was saying to the elders of Ephesus.

It was said of the early disciples that men were aware that they had been with Jesus. This is the test for us. Our living is the measure of our faith. When others recognize that we have found the food of the spirit in our lives also they, too, will come and share with us.

Prayer: Heavenly Father, make us aware of our privilege to so live through thy guidance that by the Holy Spirit we are made guardians of the church of our Master. Help us to feed the flock like good shepherds we pray in Jesus' name. Amen.

—GEORGE R. D. BRAUN

FEBRUARY 2

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.—I Peter 2:9

IN THE FRONT of a hymnbook in old Trinity Church at the head of Wall Street in New York is inscribed: "The Church is Jesus Christ alive in the world today." How true! We're all he has! We are called to keep his spirit alive, to carry on his work, and to release his power in our age.

That's what this verse is saying. It is addressed to the early church and bids parishioners show forth Christ, who called them out of darkness into light. How the words pile up, trying to make clear that God is calling a chosen race to a real job! A royal priesthood! A holy nation! His own people! God chooses powerful groups to change history. Today, once again, he is calling his Church to be a mighty witness for Christ and his way of life.

There are things a lone individual cannot do. Only "the corporate power of the Church is great enough to overcome the collective evils of our day." Christ, the prince of peace, is calling us to be a powerful striking force against the impending darkness of war. Even now a commanding Christian voice might prevent world tragedy. Christ, the Savior of the world, is calling us to beat back the black waves of paganism that now are threatening to engulf our loved homeland.

We are a holy fellowship illumined by the light which can yet pierce the darkness.

Prayer:

Thou living word, we hear thy voice,
This fateful hour we make our choice.
We yield our wills to thy control
Revive thy Church! Remold each soul.

—LYNN J. RADCLIFFE

Lynn J. Radcliffe
Cincinnati, Ohio

FEBRUARY 9

Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers.—I Timothy 4:16

IT IS SMALL WONDER that Christianity is not changing the world when Christians themselves have not yet been changed. St. Paul's advice to Timothy, "Take heed to yourself," is a must for those who would be carriers of the Christian faith.

How many of our words are rendered weak because we have not looked at ourselves with an honest, critical eye! Swinburne once wrote of a minister who, "for tender souls served up half a Christ." There are many half Christians who are Christians in word but not in deed. They have been whitewashed, not really washed. Their Christianity fades like an inferior dye.

In a book of directions for hobos, written by a professional hobo, there is an arresting description of a certain type of person: "Religious, but kind." Yet "religion" and "kind" should be synonyms. Before the Christian message can move today's world, before it can be taken from the classroom of theory and put into the streets of practice, we must take heed to ourselves.

Then we must take heed to the teaching to be sure that it is not our teaching, but His teaching. We must not wander up our own little intellectual avenues; the ship of our thinking must not be blown about by "every wind of doctrine." Is there a wrong emphasis in our teaching? Are we compressing Christianity into a capsule to be taken once a week until headache stops and peace of mind comes? Are we oversimplifying the cure for the sins of society? Some make doctrines that Jesus would regard as trifles a test of the Christian faith. Is the teaching hitting the mark of the Master?

We should take heed to our lives and our teaching. If they are right, we should persevere like Paul, finding salvation for ourselves and all we meet.

Prayer: O God, in thy love forgive us; in thy faith confirm us; in thy mercy save us, so that what we are and what we do may be beautiful and true. In the Master's name. Amen.

—MICHAEL DAVES

Mark Depp
Winston-Salem, N.C.

FEBRUARY 16

So faith comes from what is heard, and what is heard comes by the preaching of Christ.—Romans 10:17

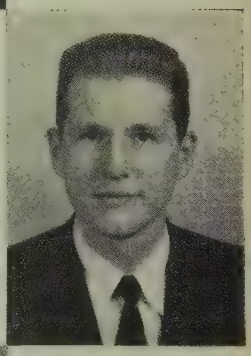
A "CRISIS in communication" is one of the serious signs of our times. We do not lack words or media to transmit them. We lack vibrant meanings in the words. For such meanings there is only one medium —the encounter of experience.

Our five-year-old son had heard the word "missing" most of his years. One summer he and his mother and year-old brother vacationed in Arlington, Va., while his daddy returned to Stockton, Calif., to teach in the summer session at the College of the Pacific. After six weeks of separation, the time came for a family reunion. As the family boarded a westbound plane, five-year-old Paul told his mother, "Now I know what 'missing' really means."

Through Christ, our world has the chance to learn what "living and loving" really mean. But how does our world have the chance to learn what Christ means? Not through a superficial hearing about him; only through a dynamic encounter with him. Whatever else we may mean by "the preaching of Christ," therefore, it must be something more vital than verbiage and more significant than just "another sermon." It must mean an encounter of his spirit with ours, haunting us into remembering who we are, luring us into a love like his, binding us to the Father to whom he committed his soul.

Prayer: Help me, dear God, to resist the temptation forever to be telling more than I know, but to yield to the temptation to know thee better, about whom it is my joy to tell. Amen.

—MELVIN E. WHEATLEY, JR.



Michael Daves
Wichita Falls, Tex.

George R. D. Braun
Meadville, Pa.

M. E. Wheatley, Jr.
Los Angeles, Calif.

Barnabas takes:

Looks at New Books

Simple, swift, and starkly sad is the story of Protestantism as it is told in **Vergilius Ferm's** *Pictorial History of Protestantism* (Philosophical Library, $10). The etchings, drawings, lithographs, paintings, photographs, and maps (some on the quaint side) fairly tumble over each other in their rush to tell the story. There is sufficient text for an outline of men and movements in crisp style.

I am not in full agreement with the Ferm thesis that Protestantism has always been a protest *against* something, rather than a positive witness to a faith that is more than a mere negative. But there is no denying that the early reformers were men of their times—and these were terrible times of tyranny, corruption, and sanctified authoritarianism—and that they often sacrificed their lives to bring the individual before God and give him a chance to express his own conscience.

George W. Cornell, Associated Press religion editor, has written a superb work in *They Knew Jesus* (Morrow, $3.75).

I found the chapter portraying Simon most appealing. Twenty-three other contemporaries of the Master—the major figures and some less well known—also are here. Cornell weaves the human drama into the great events of our Lord's sojourn on earth in unforgettable style and reverence.

The Sandburg Range (Harcourt, Brace, $6) serves as an excellent way for you to make the acquaintance of the great **Carl Sandburg,** Barnabas' cherished friend and a versatile artist. I enjoyed this volume because it gave me a chance to reread some favorite lines and to encounter for the first time some material I'd not seen before.

My only disappointment is that TOGETHER is not given proper copyright acknowledgment for *Consolation Sonata,* which first appeared in our publication [TOGETHER, Nov., 1956]. Tsk, tsk.

The word "gentle" is not encountered often in these columns. But gentle is the word for *Village Diary* by **"Miss Read"** (Houghton Mifflin, $3.50).

The anonymous author shows us the people of the English village of Fairacre with as much loving detail as she used in *Village School,* which portrayed the children.

It's a wise, penetrating book and I'm longing for the simple life.

To do justice to **Abram Chasins'** *Speaking of Pianists* (Knopf, $4) we asked the opinion of a piano major at Colorado University. She reported:

"Chasins renders a warm, personal account of the pianistic giants of another day—Schnabel, Paderewski and Rachmaninoff, who were intimate as-

Karl Ooms' painting, Verbotene Lectuere, *introduces the vast art collection in Ferm's* Pictorial History of Protestantism.

ociates. He then deals with contempo-ary artists in terms of their keyboard rt, problems peculiar to their chosen ield, and the lives they lead. Aspiring ianists will find the chapters on con-ert management and the recording in-lustry most informative.

"A strong advocate of government upport of the arts, Chasins does not verlook the present-day artist's unique nd challenging responsibility to his so-iety."

Sometimes it seems that everyone who lived through the Civil War kept diary. Some of these have proved in-aluable to historians; others, while hedding no great light on the inner workings of the rival governments at Washington and Richmond, have given is revealing insights into the lives and manners of the era. Now, in *Inside the Confederate Government,* the diary of **Robert G. H. Kean** (Oxford, $5), we ee how one young official of the rebel War Department watched his em-ryonic ship of state founder on the ocks of inflation, despair, and military lefeat.

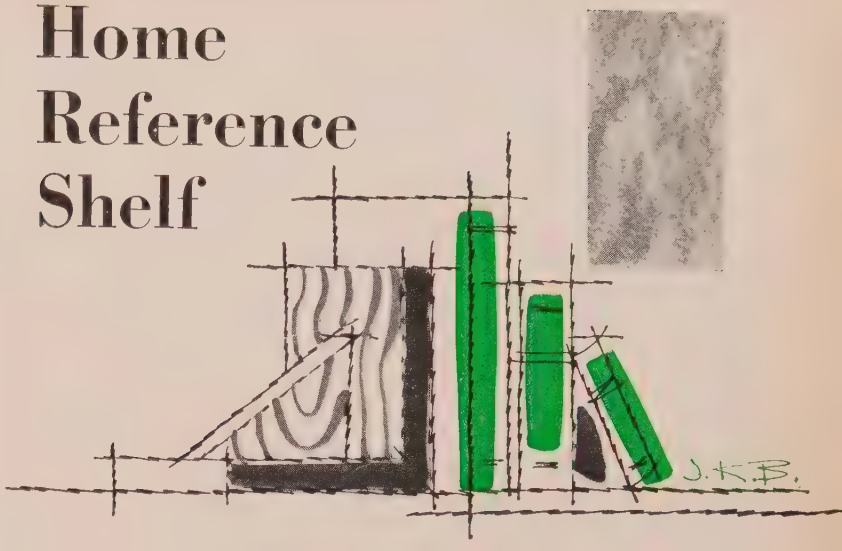
The book has genuine merit. It af-ords revealing close-ups of rivalries in he Confederacy's top echelons. And it hows us the day-by-day problems faced y our forefathers a century ago. But it uffers from one major defect: With ew exceptions, Kean carped at every-hing and everybody. The unending arrage of gripes tends eventually to onvince the reader that no matter what ad happened, Kean would have com-lained. Probably even if the Confed-acy had won.

One of the most amusing books to ross this desk this month is *Change at amaica, a Commuter's Guide to Sur-ival* (Vanguard Press, $1.95), which ears the notation on the cover, "Writ-en, illustrated, and suffered by **Warren oodrich,** commuter." As a victim of ix years of commuting on the Long sland Rail Road—one less than we ut in at one point in our seamy past—Goodrich has done a masterly job of onverting the inconveniences of com-uting into chuckles.

If you're a commuter, you'll find andy advice on how to fight your way nto a train, how to close a balky door, ow to deal with women passengers, ow to survive in baking—or freezing —cars, and much more. Goodrich's drawings are as much fun as his text. Even if you're not a commuter (lucky ou) you'll enjoy his wry humor.

This department has just one sug-gestion to the author. Avoid the Chica-o area and commuting on the road we ide now. It's the only line in the world

Home Reference Shelf



Satisfying your own curiosity or settling an argument is easy—if you have a few good reference books and know how to use them.

INFORMATION PLEASE ALMANAC (*Macmillan, $1.25*). An annual bargain. Fact packed, with succinct data on sports, government, history, education, economics, business, parliamentary procedure, who's who, who was who, income tax, and other timely matters.

WEBSTER'S NEW COLLEGIATE DICTIONARY, ***2nd Ed.*** (*Merriam, $6*). A dictionary can be as dated as an old-model car. This popular volume is rated high for accuracy and for being kept up to date on new words almost as fast as they're coined.

RAND McNALLY PREMIER WORLD ATLAS, ***Centennial Ed.*** (*Rand McNally, $9.95*). A whole new world of maps—the world, by areas, religions, and languages, and well supported with detailed maps of local areas, latest population figures. An interesting section devoted to political information.

BARTLETT'S FAMILIAR QUOTATIONS, ***13th and Centennial Ed.*** (*Little, Brown, $10*). A dictionary of quotations is an indispensable reference-shelf book. Indexes 113,500 entries.

ROGET'S INTERNATIONAL THESAURUS, ***New Ed.*** (*Crowell, $5—Buckram*). Next to your dictionary, this book will be your greatest aid to better use of language. It's a book of words, grouped for ideas, and lists 200,000 terms.

WORLD BOOK ENCYCLOPEDIA (*Field Enterprises, 19 Vols. Three bindings: $109, $129, $169*). A reference work versatile enough to cover grades 3 to 12, while also serving adults. This is achieved in part by the use of a style appropriate to the grade level at which an item is most likely to be introduced. Then, as you delve further, the style of writing advances.

The World Book offers comprehensive coverage, authentic information, timeliness (the current edition contains detailed data and drawings on space travel and guided missiles), and excellent illustrative materials. Skills developed in using such an encyclopedia can do much toward building good study habits.

The authors are authorities in their fields and are qualified to explain and picture vital information pertaining to the past and present of man, his environment, and activities.

ILA 1958

THE INTERNATIONAL LESSON ANNUAL

Edited by
Charles M. Laymon
Lesson Analysis by
Roy L. Smith

The latest and most reliable information and materials teachers of adult classes need, to bring superior interpretation of the International Sunday School Lessons . . . . Excellent resource reading for individuals. **$2.95**

Order from your bookstore
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

AMAZING NEW FUND RAISING PLAN!

MAKE LITERALLY $1,000's

in one night

ONE DOLLAR PROFIT on each sale of terrific new home product that can be sold by your group in one evening sale, and make year's budget overnight! Low cost—$2.98 per unit.

Product SELLS On Sight—Needed In Every Home. PRE-SOLD by ads in 10 leading magazines—plus Good Housekeeping Seal.

WRITE For FREE INFORMATION

ODOR-AIRE
330 N. MOSLEY
Wichita, Kansas
Send me immediately information on *new* plan for fund raising for large or small groups.
NAME _____
ADDRESS _____
ODOR-AIRE, INC. WICHITA, KANSAS

that makes the Long Island look good.

John Bartlow Martin has been described as "the greatest living American reporter." A 1937 graduate of Methodist-related DePauw University and three-time winner of the Benjamin Franklin Magazine Award, he recently made one of his typical deep-digging swings through the Deep South and the Border States. His object: to find out how integration is faring. What he learned is stated succinctly in the title of his new book: *The Deep South Says Never* (Ballantine Books, $2.50; paperback, 35¢).

This is a close-up of the men who form the backbone of the Citizens' Councils, their motives and ambitions; of the sleepy towns and bustling cities where integration must stand the acid test; of the views of the men and women who make up the South—the poor dirt farmers, the clergymen, the merchants, the housewives. Here you visit the places where integration has succeeded—and those where it has failed.

Whichever side of the fence you may be on in the great integration debate, you'll find in this book facts which could be dug out only by a skilled, under-the-surface reporter. It may make your blood pressure rise a few points. But you won't find it dull.

Texas, move over!

I've always thought of big business in cattle as confined mostly to the Lone Star State. But *Ben Snipes, Northwest Cattle King* (Binfords & Mort, $3.50) by **Roscoe Sheller,** cuts in Washington state.

Snipes once ran 125,000 head in Yakima Valley and rode high, wide, and handsome till the 1893 panic unhorsed him.

"He never carried a gun," the author writes me, "nor did he use tobacco, liquor, or profanity. And he always said grace before every meal, whether he was with others or alone on the range."

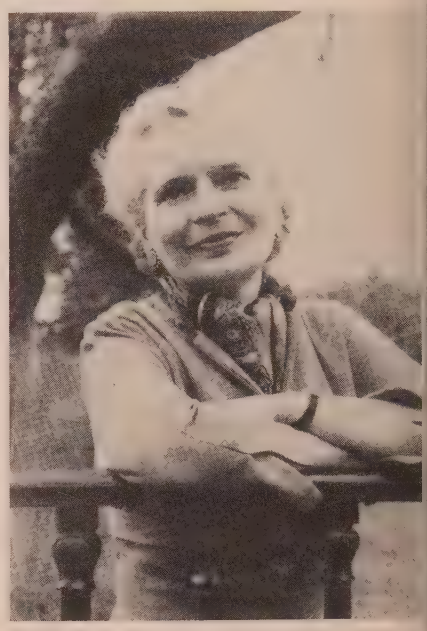
I wonder how Hollywood would "adapt" such a man to conform to its pattern.

For a decade now, **Pamela Walker** has been working with pre-high-school children, teaching the techniques of acting and directing plays. Out of this experience she has developed *Seven Steps to Creative Children's Dramatics* (Hill & Wang, $3).

This book should be helpful to the thousands of adults who'll be directing MYF thespian attempts this year. Mrs. Walker shows how pre-high schoolers can develop the art of creative self-expression; then, when they're ready to put on their first play, the book contains three full-length original scripts.

Virginia Moore's observations from casual, almost neighborly visits with men and women in all walks of life are the "dividends" from her most recent trip around the world. I savored every chapter of *The Whole World Stranger* (Macmillan, $5.50).

The author's training and interest in philosophy, religion, and the arts account for her penetrating queries and ability to relate lasting impressions



A whole world of lively ideas is shared in Virginia Moore's latest travel book.

This is not a travel book in the ordinary sense, even though her word pictures of exotic places had me thumbing through the atlas to fix people and places more clearly in my mind.

Along about this time of year my thoughts turn once again to Abraham Lincoln. I've always felt not only a great admiration for the man but sympathy for the hardships which dogged him the whole span of his years.

A kindred spirit is revealed in **Dr. Milton H. Shutes.** His book, *Lincoln's Emotional Life* (Dorrance, $3), delves into the behavior of this great man and analyzes clearly some of the underlying causes for what he was and how he acted.

I found Dr. Shutes' book immensely interesting; others might consider it the basis of a lively controversy.

Now that the Sputnik age is here, I wonder what data the space-travel fans are collecting. Such advanced thinkers probably have the first trip to the moon all charted in their minds and are off on some exciting new enthusiasm. One such person is **Arthur C. Clarke,** one of the contributors to *The Great Explorers* (Harper, $5.95).

In this collection, edited by **Helen**

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

THE WORLD OF SUZIE WONG, by Richard Mason *(World, $3.95).*

There is a school of writing that delights in portraying prostitutes and bums as the most lovable people in the world. They are pictured as loyal friends. They are religious, and the fact that they have no more sexual morals than a cat is accounted as a kind of virtue. Of such are the inhabitants of *The World of Suzie Wong.*

A young painter, tired of the stuffiness of society, gets a room in a Hong Kong hotel. It is really a house of prostitution, but he feels at home and gets more inspiration from the soiled ladies of the street and their hangers-on than from other sources.

Suzie Wong is a beautiful Chinese girl. Finally the young man falls in love with her and marries her. It seems she was a good girl all the time but never found the right man. When I think of all the homes that crack up within respectable society, I marvel that this kind of marriage, according to the author, is destined for success.

THE TWELFTH STEP, by Thomas Randall *(Scribner's, $4.95).*

The author is a member of Alcoholics Anonymous and writes under a pseudonym. Even if the jacket did not say this, I would almost have bet my life that this man knew from personal experience what he was writing about.

This is the story of alcoholics who for one reason or another are driven to a sanitarium. There they get acquainted. *The Twelfth Step* tells what brought them there and what happens to them after they have gone away. This man can really write and obviously is talking about something he knows firsthand. One can almost enter into the sufferings of these people. Without becoming sentimental, the story explores the reasons for alcoholism, so that one sympathizes with the victims and enters with them into the hell which their own unfortunate weakness creates.

I think church people ought to read this book, although it has a good deal of sex in it which will be offensive to many. This is really a tract for the times. I wonder if we could get the liquor industry to distribute this book as a part of its so-called "educational program."

ON THE BEACH, by Nevil Shute *(Morrow, $3.95).*

I have read a number of novels by this man and they all have one thing in common—they put forth a point of view. It may be a highly controversial subject, but the reader is always aware of a man who is intensely curious about the nature of man and God.

In this book, Shute is describing the ending of all life on this planet. World War III has been fought and in the mad use of atomic bombs, the fall-out has become so heavy that all living things are doomed. The war, incidentally, was started between Russia and China, and the panic in the hearts of men caused other nations to start dropping these suicidal bombs. The story concerns an Australian community as it waits for the winds to bring the death to them. They know they have about so much time and they know what the first symptoms will be. A U.S. submarine captain is stationed there, and his cruise to North America proves all life has been extinguished on this continent.

How do men act under such circumstances? What do they think and say? There is a kind of matter-of-factness in the scenes that is overpowering. I do not think all the characters really come to life, but some of them do, and the situation is enough to carry you through this book with interest. It could happen all right, and the way some Methodist laymen and preachers object to any call to sanity on this issue would seem to suggest that many of us do not care very much or else we are too unimaginative to see the possibilities. I wish all such brethren might read this novel.

WHAT A BLESSING TO HEAR AGAIN WITH *NOTHING* IN EITHER EAR!

FREE Book Describes Amazing Invention

A completely INVISIBLE hearing aid—long considered the final goal of hearing research—has just been announced.

A startling new book *proves* with photographs and simple words that this dream is now a reality. Read how this unbelievable new invention at last enables folks to hear again with *nothing* in either ear. No receiver button, no tube, no ear mold. No cords . . . nothing to hide in hair or clothes. Nothing shows because everything is hidden inside attractive, lightweight, comfortable glasses. Hides deafness so completely even close friends won't guess you use a hearing aid.

A FREE copy of this fascinating book will be sent in plain wrapper as a public service. Discover how Beltone's Invisible Hearing Aid, ideal for moderate and conduction loss, may help you stay actively happy in family, social and business life. Write: Dept. 4-496, Beltone, 2900 W. 36th St., Chicago 32.

Pews, Pulpit & Chancel FURNITURE

EARLY DELIVERY

WRITE FOR FREE CATALOG

J. P. REDINGTON & CO.

DEPT. 2 SCRANTON 2, PA.

EVERY DAY IS DOLLAR DAY With CARDINAL'S New Tall-Occasion GREETING CARDS

BIG VARIETY of $1 SELLERS!

21-Card $1 Assortments

$1 GIFTS

$1 STATIONERY

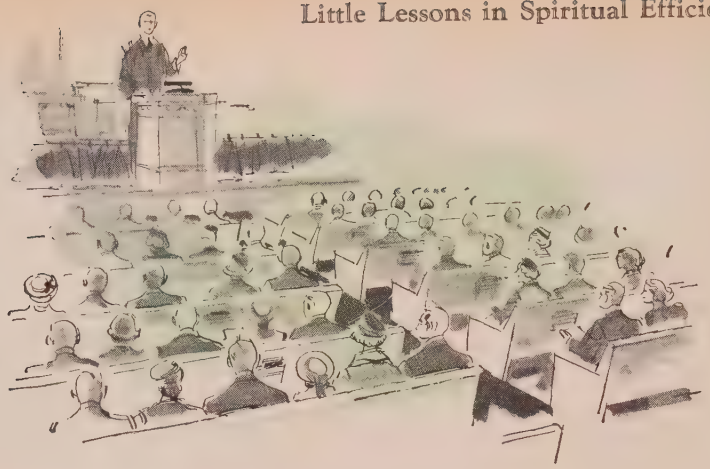
$1 Sellers Make Extra Money Easily
Show friends dozens of brand new greeting card assortments and gift items that sell fast at the magic low price of only $1. New TALL Cards at 21 for $1, Religious Assortments, Ensembles, Comics, Salt & Pepper Sets—over 100 fast-sellers pay up to 60c profit per box plus CASH BONUS.

SEE SAMPLES AT NO COST!
No experience needed. Just mail coupon. We'll send sample outfit on approval and EXCLUSIVE Stationery FREE. Charming $1 "Lil' Washer" Salt & Pepper Set offered FREE for prompt action. Act NOW!

CARDINAL CRAFTSMEN, Dept. 75-H
1400 State Ave., Cincinnati 14, Ohio
Please send samples on approval. Include $1 Gift.

Name_____
Address_____
City & State_____

$1 GIFT FOR YOU! MAIL COUPON!



The Only Complete Worship

By Roy L. Smith

I DON'T NEED to go to church to worship. I can find God inside my own home, even if I'm reading, listening to the radio, or watching TV. And I can sense God in the wide-open spaces, or when I'm alone in the woods, better than in some stuffy church."

We've all heard this argument many times. The last time I heard it, a hard-driving businessman was putting it forth. In a few minutes, his friend had convinced him he was wrong. Since we all face this problem from time to time—and maybe even are tempted by its "line"—I have jotted down the friend's argument as closely as I remember it:

"You're right," the friend admitted. "You can worship in your home, and I hope you are. It's also true that you can sense the presence of God in the open, and I hope that's why you go out to the golf club Sunday morning—though I hardly believe it is. But you're missing one of the most helpful forms of worship—congregational worship.

"Jesus said that where two or three have come together in his name, he will be there also.

"In group worship, there is all the nearness of God that you find inside your own home, or out in the woods—and *something more.* It is that *more* that you are so apt to miss when you worship alone."

The businessman's friend paused briefly. Then:

"Did you ever watch a baseball team practicing? Some of the finest plays are made, but no one gets excited—because the bleachers are empty. If you are there alone, you admire the players' skill, but you don't tingle with the excitement of the game.

"It takes a crowd, as well as two good teams, to make a great game. Each man contributes enthusiasm and excitement. The result is a crowd spirit, the spirit of any individual raised to the *nth* degree.

"Something of the same thing happens when people gather together for worship. Every person's eagerness becomes a part of the inspiration of every other person. That's one reason all of us ought to help in singing hymns. It adds to the total thrill for all. There's something contagious about people joining in a prayer or Scripture reading.

"That additional spirit which is present with two or three—or 200 or 300—is the presence of Christ. It is true that he walks with you in the wide-open spaces, but he appears in an entirely new guise and with an entirely different result when he comes in the spirit and mood of the crowd.

"There is something about the fact that another man is deciding a great spiritual issue which helps us make our own decision. There is something about another man's triumphant faith that becomes our own when he sings lustily and confidently beside us.

"I hope you never grow careless about your private devotions. They are essential. But the man who worships in solitude is only half worshiping. Now, do you see why I hope I see you in church next Sunday? Only in church is our worship complete."

Wright and **Samuel Rapport** a revealed the desires which led men explore the earth—the urge for ga the search for knowledge, the wish f fame, and the love of danger. And t part that religious zeal has played is overlooked either.

Bible students who also have an i terest in gardening will enjoy **Wir fred Walker's** new album, *All t Plants of the Bible* (Harper, $4.9 Years of research went into the drawings and text. Every specimen life size. With each is the most famili Bible verse in which the plant is me tioned, and its English, Latin, a Hebrew names.

I found the added lore interestin For example, the verses from Numbe which reveal that certain vegetabl among them "garlick" were constant missed by the Israelites during th journey toward the Promised Lan Or the fact that the well-remember verse, "Consider the lilies how th grow" referred to the anemone or wi flowers, and not to a lily.

In all, 114 flowers, fruits, tre shrubs, and herbs are identified.

Jean Kerr's *Please Don't Eat t Daisies* (Doubleday, $3.50) is not book to read alone. Why? Becau you'll laugh and laugh and laugh a then be frustrated if there is no o around to share the reason for all th laughter.

Mrs. Kerr's provocation for writi with such sharp humor is never exact clear. But with a husband and fo sons, maybe she feels so complete outnumbered by all those males th she has to write about them to g even!

Helen Keller is a woman of pr found wisdom and unfailing inspir tion. *The Open Door* (Doubleda $2.75) is a treasury of her philosophic reflections. To read them was a movi experience for me, and I would like share a sample with you:

"For three things I thank God eve day of my life—that He has vouchsafe me knowledge of His works, dee thanks that He has set in my darl ness the lamp of faith, deep, deepe thanks that I have another life to loo forward to—a life joyous with ligh and flowers and heavenly song."

It is 70 years since Miss Keller dauntless teacher, Annie Sullivan, bega to bring her into the world of though What a genius she must have been t awaken this sleeping mind and give words with which to think!

The business of teen-agers goin steady gets the full treatment in ou Powwow (see page 32). **Mrs. Enic Haupt,** editor of *Seventeen,* partici

pated in a recent *New York Times* Youth Forum on this subject and cautioned parents not to fear a "motto." She pointed out that many young people called regular dating over several months going steady.

"If you go steady with 12 people before you marry, fine," she said. "Then it's just terminology."

That, from the woman whose latest book, *The Seventeen Book of Young Living* (McKay, $4.95), is a direct product of her work with teen-agers the country over. Wish we knew as clearly as she seems to what makes our youngsters tick.

"The appetite for meat must be primary, for a hungry man's thoughts turn first and strongest on meat—not on Creme Vichyssoise, that sophisticated mash that Bugs Baer once called 'attar of old potato'—but on savory meat, man's desire in concrete form."

Thus **Irma G. Mazza's** *Accent on Seasoning* (Little, Brown, $3.50) gets down to the business of what I call the reason for any meal!

Like every other family budget, ours suffers tremors in January for the treats of December. Last night we tried Miss Mazza's recipe for Swedish meat balls. If this is typical of the whole book, I'll go along with her 100 per cent!

Every man needs a castle. Many a young lad dreams his first great dreams high in a back-yard tree, shut off from the rest of the interfering world of adults by the privacy of his very own tree house.

Royal Barry Wills, prominent American architect, watched a nephew build such a retreat. Out of his interest in, and occasional direction of, this enterprise came the idea for his latest book, *Tree Houses* (Houghton Mifflin, $3.50).

Here are plans and careful directions for everything from a simple lean-to shelter to larger and more elaborate houses built in two or more trees. And in true architectural style, Wills tells his 10-to-14-year-old readers how to build safely, too.

Peter Freuchen delivered to his publisher the final chapters of his *Book of the Seven Seas* (Messner, $8.95) just two days before he left with the Lowell Thomas group for the Arctic. His untimely death so soon thereafter makes this, his 25th book, something of a special treasure.

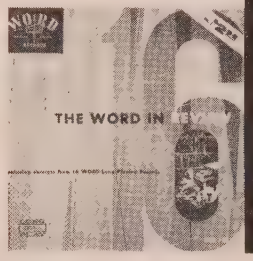
Freuchen had at his finger tips bits of curious lore picked up in a lifetime of remarkable adventure and he shared much of it in all his books, including this one.

In this volume he pipes you on board to journey along and see strange sights,

LET THESE ACCOMPLISHED CHRISTIAN ARTISTS BRING LOVELY RELIGIOUS MUSIC INTO YOUR HOME.

- Frank Boggs
- Bill Pearce
- Calvary Baptist Radio Choir
- Dick Baker
- Don Hustad Chorale
- Al Illick
- Baylor Chapel Choir
- Lorraine Morrison
- Serenaders Quartet
- J. T. Adams and Men of Texas
- Moody Chorale
- Jerry Barnes
- Lew Charles
- Charles Magnuson
- Dick Anthony
- Baylor Religious Hour Choir
- Jack Holcomb
- Herb Hoover
- Matthews Brothers Quartet

ORDER FROM YOUR FAVORITE BOOK AND BIBLE STORE OR RECORD DEALER . . . OR USE THIS MAIL ORDER COUPON



NOW every Methodist can know the joy of FINE CHRISTIAN MUSIC!

WORD RECORDS, INC.,
"Special Introductory Offer"

16 Different religious songs featuring 16 of the world's finest Christian artists. . . . **ALL ON ONE 12" HIGH FIDELITY, LONG PLAYING RECORD** • • • **FOR ONLY $2.98**

THE RECORD INCLUDES THESE FAVORITE SONGS:
The Ninety and Nine • Little David, Play on Your Harp • Open My Eyes • There Is a Fountain • O Love That Wilt Not Let Me Go • Guide Us Through the Night • Let Him In • Rock of Ages • Amazing Grace • Ivory Palaces • Others • Jesus Is the Sweetest Name I Know • When the Shadows Flee Away • O for a Thousand Tongues • I Saw a Man • Open Thy Merciful Arms.

WORD RECORDS, INC. • P. O. BOX 1187 • WACO, TEXAS
Please send me_____ (quantity) "Word in Review" albums at $2.98 each. ☐ CASH ENCLOSED ☐ C.O.D. ☐ CHECK

NAME_____

ADDRESS_____

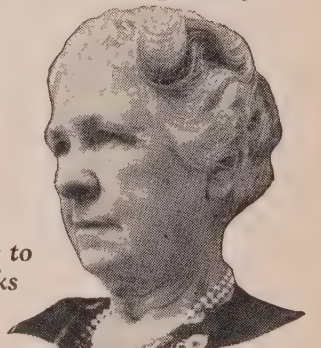
CITY_____ STATE_____

☐ I desire a FREE CATALOGUE of Word Religious Albums

"...now that I need a friend"

writes lonely Annuitant

Read her letter—



"My own generation with the exception of my sister-in-law have all gone on before me. She shares an Annuity with me and bids fair to outlive me and succeed me as one of your annuitants. I am thankful to have my Annuity to trust in now that I need a friend. Many thanks for the semi-annual checks that you send."

ESKIMO

JAPANESE

Life Income Gift Certificate
WOMAN'S DIVISION OF CHRISTIAN SERVICE

Your money will live on after you are gone serving the Lord and His Kingdom. You not only protect your own interests, but also bless others. Who knows what you gain in avoiding loss, worry, disagreements over a Will or dissipation of your estate. Our Life Income Contracts guarantee a high rate of return with absolute safety. You enjoy income tax advantages, save all legal expenses and act as your own executor while yet alive.

MAIL COUPON *Now!*

Treasurer, Woman's Division of Christian Service of the Board of Missions of THE METHODIST CHURCH
150 Fifth Ave., New York 11, N. Y. **Dept. TN18**

Realizing a friend in need is a friend indeed, will you please send me your FREE booklet giving ALL the advantages of Life Income Gift Certificate Investments.

*Name*_____

*Address*_____

*City*_____ *Zone*_____ *State*_____

*Month, Day and Year of Birth*_____

ABINGDON PRESS
Publishers of THE INTERPRETER'S BIBLE

CHRIST BE WITH ME

Walter Russell Bowie

Thirty-one meditations and personal prayers—daily devotional reading for a full month. Taking their title from St. Patrick's beautiful hymn, the readings impart Dr. Bowie's deep sense of Christ's abiding presence. With each reading the author includes two of his own prayers and a line of Scripture. **$1.75**

The New
"KNOW YOUR FAITH"
SERIES

Brief expositions of important areas of the Christian faith, written especially for laymen. To be published at intervals.

first in the series...

I BELIEVE

Gerald Kennedy

An inspiring statement of Bishop Kennedy's personal creed. Simple, convincing witness that the Christian life is the triumphant life. *I Believe* will serve to arouse as well as to strengthen faith. **$1.25**

Both books ready Jan. 6

Order From Your Bookstore

ABINGDON PRESS
Publishers of THE INTERPRETER'S BIBLE

wrestle with sea monsters, drift endlessly in hot, dead calms or battle mighty navies. I was especially intrigued with his plan to dam the Bering Strait and pump warm Pacific waters into the Arctic, thus converting Siberia and northern Canada into lush agricultural regions.

There's a real treasure trove of pictorial history for the young in *The Golden Book of America* (Simon & Schuster, $4.95), adapted by **Irwin Shapiro** from the pages of *American Heritage Magazine*.

Bruce Catton tells the young readers that "everything we do in America is built on the lives of people we ourselves never saw. . . . When we try to find out how those people lived, we are really trying to find out what we ourselves are all about."

The stories are in no sense chronological. The only connecting thread is that each has to do with a part of the history of our people.

Charles Laughton has traveled all over the United States on reading tours. Once he journeyed 23,000 miles in 13 weeks and played 87 engagements.

Thus he has a keen sense of a story that bears telling and retelling. His anthology, *Tell Me a Story* (McGraw-Hill, $5.), has a story for every age and every mood. One can almost hear that great voice hissing out the scary passages of a haunting tale or thundering out Goliath's challenge to the armies of Isarel.

Each selection is prefaced with a little backstage drama of how he came to choose the story, or his acquaintance with the author, and an occasional anecdote from one of his reading tours. It's all mighty interesting.

I've always suspected that the Boy Scout motto, "Be prepared," has more value for scout leaders and parents than most of us suspect. Just ask a scoutmaster whether it's easy to keep a whole troop happily busy while off on an outing!

What brings this to mind is partly that the Boy Scouts of America celebrates its 48th anniversary next month, and partly **W. Ben Hunt's** new book, *The Golden Book of Crafts and Hobbies* (Simon & Schuster, $1.95). He's gathered in this colorfully illustrated how-to-do-it volume about 50 projects for youngsters, ranging from simple ink-splatter leaf prints to canoe sailing rigs. Boy Scouts and leaders will find plenty of camping and handicraft projects here, but there's lots that will interest Girl Scouts and younger children as well. Just one caution: Some major projects require, at the least, a fair selection of hand tools.

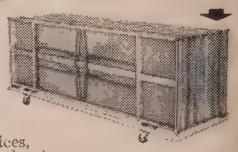
—BARNABAS

Monroe
FOLDING BANQUET TABLES

Direct Factory Prices & Discounts To Churches, Clubs, Lodges, Schools and All Organizations.

Over 46,000 institutions own and use modern Monroe Folding Banquet Tables.

AND MONROE TRUCKS



Write for the new MONROE 50TH ANNIVERSARY CATALOG of Folding Tables, Folding Chairs, Trucks, Movable Partitions, Folding Risers, etc. Get our special prices, quantity discounts, also terms.

Monroe Co., 59 Church St. Colfax, Iowa

A NOVEL by Anton and Elly van Heurn

What made him do it? How does a traitor's mind work? When did the moment of understanding come?

JUDAS

In this brilliant novel Judas' mistake is revealed as a common one, an error in judgment, a misinterpretation of the message of Jesus. The terrible consequences, the agony of his conflict—make a story that grips the reader to the last line.

At all book stores $3.75

MUHLENBERG PRESS • Philadelphia

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century. Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

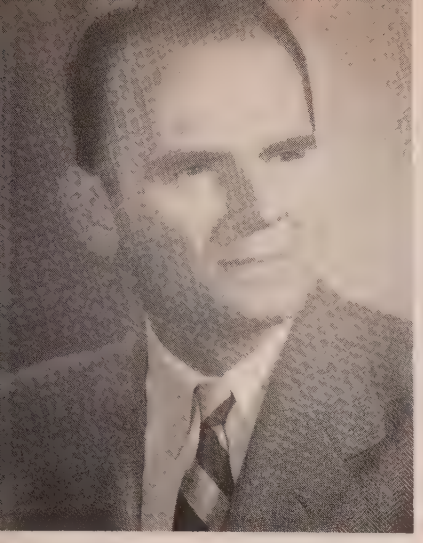
Dept. 12 55 Sudbury Street, Boston 14, Mass.

Have You Tried HIGLEY'S
Sunday School Lesson COMMENTARY?

● Nothing like it! 24th year of making BETTER TEACHERS. International Uniform Lesson Series. Saves time, 'peps' interest with four unique teaching plans. Supply all your teachers and see the effect—zeal, Bible knowledge, increase in souls. 25 special features, 320 pages, washable cloth binding, only **$2.25**

Order today from your bookstore, or

THE HIGLEY PRESS DEPT. M-53 BUTLER, IND.



Dr. Carl Michalson is a professor of Theology, Drew Theological Seminary.

Dr. Michalson Answers Questions About

YOUR FAITH

Why is the pulpit in our new church moved to one side?

Traditionally, the altar is centered. It has stayed there in churches which believe that in Holy Communion Christ is resacrificed at the altar. Other churches have put the pulpit in the center to emphasize God's Word; but they have tended to become preacher-centered. If we believe Christ has been sacrificed "once for all," and that only Christ should be adored in worship, then the altar becomes the symbol of his reconciling love and the pulpit becomes the symbol of God's Word to man in Christ. It doesn't matter which is centered; both symbols mean the same.

Is repeating a creed you can't fully accept honest?

The Apostles' Creed is part of the church constitution. Christians should respond to it with the same devotion with which citizens respond to their country's constitution. The law of the land is not amenable to the judgment of individual citizens. Neither is the faith of the church subject to the intellectual tastes of individual Christians. Is it honest to obey a law you can't accept? In a showdown between loyalty and honesty, honesty would probably take second place. Fortunately for Christians, this showdown need not be precipitated. Most inability to accept the creed results from failure to interpret it adequately. Creeds, like constitutions, always require interpretation.

Does the Trinity mean we have three Gods?

The arithmetic of the Trinity would confuse the ordinary schoolboy: God the Father + God the Son + God the Holy Spirit = *one* God, not three. Christianity, now as always, believes as stubbornly in one God as do Judaism or Mohammedanism.

Yet the name of God, according to Christians, is Trinity. When we invoke God's blessing in the name of the Father, the Son, and the Holy Spirit, this does not mean three Gods; it simply means God three times.

The church sings, "God in three persons, blessed Trinity!" In the days in which God was first called three persons," "person" did not mean what it usually does when we use the word today.

It meant an actor in a play. In the dramatic arts, a single actor can readily play three roles. The persons of the Trinity are in this sense roles God plays, except that God, unlike the actor, plays them all at the same time.

Because God is Trinity, we are assured that the God who revealed himself as the Son in Jesus of Nazareth is the same God who created us. And we can know that the God who is continually inspiring the Church through the Holy Spirit is the same God who created the world and who, through Christ, redeems it.

RUGS SAVE UP TO 1/2
Send Your Old Rugs and Clothing to the OLSON Factory

WE ADD NEW WOOL AT NO EXTRA CHARGE
FREE RUG OFFER for limited time!

Lovely TWEEDS! Choice of 44 solid colors, Tweeds, Embossed effects, Leaf, Floral designs, Early American, Oriental patterns, Ovals. Widths up to 18 ft., any length!

FREE! COLOR CATALOG 49 MODEL ROOMS

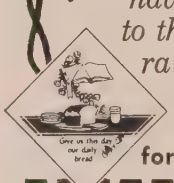
Mail coupon below or a postcard for beautiful, New, Free full color *OLSON* RUG and Decorating Book...plus limited time FREE Rug Offer! The famous *OLSON* plan is pure magic . . . your material is picked up by Express or Freight at our expense and sent to Olson Factory where the valuable wools, etc., are reclaimed like new, sterilized, shredded, bleached, merged, spun with choice New Wool and woven within a week into luxurious, deeper-textured, Reversible OLSON Broadloom.

SAVE up to ½! No Risk Offer . . . we Guarantee to please or pay for your materials. Our 84th Year. Monthly payments if you wish.

FREE! to Every Reader
Rug and Decorating Book, Free Rug Offer.
Your Name_____ ©ORC
Address_____
Town_____ State_____
Write to nearest address
OLSON RUG CO. Dept. A-72
CHICAGO 41, ILLINOIS | NEW YORK 1, NEW YORK | SAN FRANCISCO 8, CALIFORNIA

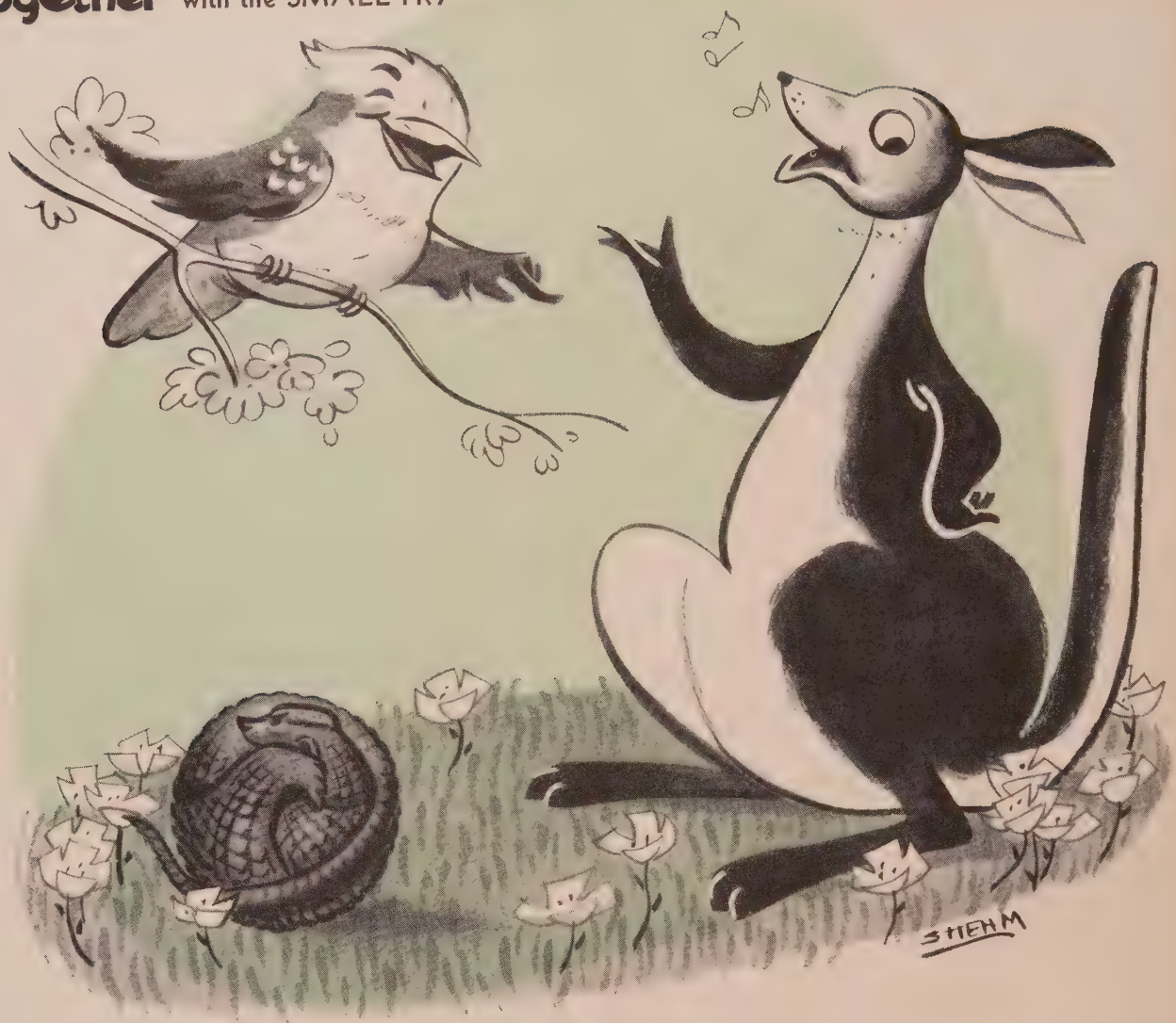
FOLDING CHAIRS In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 52 SCRANTON 2, PA.

LADIES!
Discover how
Graceline NAPKINS
have brought success to thousands of fund-raising projects...



MAIL THIS COUPON TODAY... for your FREE samples!

The Grace Line Co. / 801 LaSalle Ave. Minneapolis, Minn.
Without obligation, send ACTUAL NAPKIN SAMPLES and quantity prices. Dept. 1018
Name_____
Address_____
City_____ Zone____ State_____



KHAKI KANGAROO

By Florence S. Norman

KHAKI KANGAROO was singing. At least that's what he thought he was doing.

Kooka the Kookaburra, a bird with a big bill, laughed at Khaki. "Ha! Ha! Hoo! Hoo! Hoo!"

Spiny the Anteater rolled up tighter into a ball so she couldn't hear him.

Mrs. Cockatoo up in the Eucalyptus tree screamed in a raspy voice, "Hush—hush! You'll wake my babies!"

Khaki felt miserable. No one on the whole Australian plain liked his singing.

He knew his mother and father were disappointed in him. Father Kangaroo wanted Khaki to be a leader in his jumping and thudding lessons. Mother Kangaroo wanted him to be a swift runner. But all Khaki wanted to do was to make music.

One day Khaki decided to visit Para the Parakeet. Maybe she would give him singing lessons.

He hurried down to Parakeet Hollow where he found Para on a small branch cleaning her feathers in the bright sunshine.

"Will you please give me singing lessons, Para?" Khaki begged.

"Well, yes, I guess so," Para chirped. "But mind, you'll have to apply your-

elf." And Para straightened he yellow ruff of feathers round her neck. When she ad finished, she looked Khaki straight in the eye. "Watch closely."

Para opened her parrot-ke beak and a soft, bubbly witter came out.

Khaki stared. Oh, if he ould only sing like Para!

His teacher gave him a ice parakeet smile. "Let's ear you try," she chirped.

Khaki took a deep breath. A long, thin squeal floated ver the treetops.

Para put her wings over er ears. "Try again, Khaki. Pucker up this way. Then ush out the notes." She ubbled sweetly, "Tra-la-le-i-looooo."

Khaki tried to hold his nouth the same way, but nly funny squeals came out. All afternoon he tried and ried. Finally Para flew way angrily. She thought Khaki wasn't even trying.

Poor Khaki! He sat be-eath a tree, feeling very ad.

Why did I have to be born kangaroo?, he thought. *Why can't I make music?*

Suddenly Khaki's ears be-ame tense. What was that onderful sound coming in uch clear, rhythmic beats?

"Thuddy-thud, thuddy-hud, thuddy, thuddy, thud-y, thud. Thuddy-thud, huddy-thud, thuddy, thud-y, thuddy, thud." Khaki's nouth widened into a big angaroo grin. What won-erful rhythm!

Suddenly, Khaki caught a limpse of a big kangaroo eading a group of other kangaroos. They were hudding in an easy lope. Could that——oh, no, it couldn't be——but it was!

His father was making that wonderful music! His great hind paws made it as he thudded. The other kangaroos followed him, keeping in perfect rhythm. The thuddy-thud of the kangaroos thrilled Khaki until it seemed as though his heart would leap right out of his throat!

All at once Khaki knew that he, too, could be a music maker! He took a couple of kangaroo jumps just for practice and then confidently started for home.

"Thuddy-thud, thuddy-thud, thuddy, thud, thud, thud, thuddy-thud, thuddy-thud, thuddy, thud, thud, thud." It was his very own beat! Feeling proud to be a kangaroo, Khaki thudded his way home.

When he arrived there, Father Kangaroo looked at him admiringly. "Well, Khaki," he said, "it looks as though you'll be the thuddiest thudder that ever thudded."

And Khaki was!

KITTEN CAPERS

A small, silly kitten
named Lizzie
Chased her tail every day
until dizzy.
When asked to say why,
She said with a sigh:
"Well,
a kitten just HAS to keep busy!"

—Winnifred J. Mott

A New Year's Prayer

Thank you, God, for this new year;
Help us fill each day with cheer,
Doing things for Dad and Mother,
Being kind to one another.

—Ruth M. Adams

1937D Three-legged Buffalo Nickel worth $3.50 up

1937D Buffalo Nickel worth 5¢

1949S Roosevelt Dime (uncirculated) worth $1

Check your pockets: In good condition, many coins are worth plenty!

Dollars for Your Pennies

FORGET THAT old adage, "Don't take any wooden nickels." Grab any you can find. Many types are in such demand by collectors that they may be worth a dollar or more apiece!

That's just one reason why coin collecting (numismatics) has become the fascinating spare-time pursuit of an estimated 1 million U.S. enthusiasts. It's a hobby you can begin merely by sorting through your pocket change each evening. You may be able to swap some lowly pennies for dollars!

One New York taxi driver gets his son's allowance money by splitting profits from valuable coins which turn up in his change. And another collector works as a store clerk so she can examine hundreds of coins daily. Actually, of course, chances of finding a really valuable coin are slim. Unless you're collecting coins yourself, it probably won't be worthwhile to spend much time in the search.

Oddly enough, coin values don't depend merely on age or scarcity. Those factors are important, but so are condition and demand. That's why the value of a coin can't be figured arithmetically. Some coins that circulated in Christ's time are only 1/100th as valuable as a few struck (minted) in this century.

To collectors, the big challenge lies in trying to find wanted coins, then displaying them as the miniature works of art they are. And you can't help but learn more about religion, history, geography, mythology, art, economics, political science, perhaps even philosophy as you search. It won't seem like work at all!

The first coins apparently were made in Asia Minor about eight centuries before Christ's birth. Within 300 years they were circulating throughout the ancient world.

Greek coins of that era are unsurpassed for their historic interest and artistry. But more popular now are Roman coins which record the empire's customs, culture, victories and downfalls. Many of these coins widely distributed for centuries, a inexpensive and plentiful today.

However, an estimated 90 per cen of coin trade in the U.S. is in Amer can coins, especially those minte since the first federally authorize series in 1787. Benjamin Frankli is believed to have written th legends on that series. *Fugio,* mea ing "time flies," is one inscriptio "Mind your business" another.

Then in 1792 George Washingto donated $100 worth of his silver tabl ware for making specimen coins the new U.S. Mint, which opene the next year.

But in hottest demand now ar uncirculated samples of recent c current coins. Almost at once the are worth more than face value—an in a few years may sell for more tha double the original cost!

This is a sore point with seriou collectors. They blame the situatio on a speculative fever which cause those with only a profit-taking inter est in coins to hoard new issues unti values skyrocket. And they usuall do, because serious numismatists ar interested primarily in perfect speci mens and the demand soon exceed supply.

1909S VDB Lincoln Head Cent ("VDB" on reverse) worth $17.50 up

1921 Liberty Half Dollar worth $2 up
1932D Washington Quarter worth 75¢ up
1931S Lincoln Head Cent worth $2.50 up
1924S Liberty Quarter worth 75¢ up
1861 Indian Head Cent worth $1 up
Marshall Field & Co., Coin Dept.

Many experts rate coins by eight ategories. Most valuable category is *ncirculated*—coins which show no igns of wear and may be worth 10 imes as much as those in average ondition. Diminishing in value, oins are rated *extremely fine, very ne, fine, very good, good* and *fair.* elatively worthless are *poor* coins, hose damaged or so severely worn hat parts of the design are obliter-ted.

Two special classes favored by vet-ran collectors are *proofs,* specially inted with a brilliant finish, and *ncirculated rolls* of one denomina-on. Both types rapidly increase in alue. An uncirculated roll of 1949S imes, worth $5 when issued, now ells for about $100.

You'll find coin collecting a many-aceted hobby. So you'll probably ant to start by reading a good gen-ral outline such as Fred Reinfeld's *reasury of the World's Coins* (Ster-ng Publishing Co., New York, 3.95). If you plan to specialize in J.S. coins, good source books are *A Guide Book of U.S. Coins,* 11th Edi-on ($1.75) and *Handbook of U.S. oins,* 15th Edition ($1), both by . S. Yeoman of the Whitman Pub-shing Co., Racine, Wis.

For month-to-month news, sample *Numismatic Scrapbook Magazine* (7320 Milwaukee Ave., Chicago 31) or *The Numismatist,* which goes automatically to members of the American Numismatic Association (Box 577, Wichita 1, Kan.).

While soaking up knowledge, you'll want to start collecting. Best bet is to choose a category, then stick to it until you have a complete set of coins. For example: Roman coins picturing famous emperors; dollar-sized coins of the world, or coins that portray Christ (see next page).

Your most convenient source of supply is the nearest dealer. Yet you can cut expenses if you swap duplicates or extras with other collectors. To meet overhead costs, dealers must mark up coins as much as 100 per cent. You can acquire many coins cheaper by swapping than by direct purchase from a dealer. But rely on dealers for hard-to-find specimens.

Coins must be filed, too. If your specialty is U.S. coins, you might be wise to buy Whitman coin folders from your dealer. More than 40 are available, classified by types (Indian Head Cents, Roosevelt Dimes, etc.) and with a space for each coin in a series. Various types of holders, albums, trays, and cabinets are used by advanced collectors.

Whatever you do, remember these tips:

Don't clean or polish coins until you get an expert's advice.

Handle coins no more than necessary, and then only by their edges. Wear gloves; even fingerprints can tarnish.

Keep coins separated. Don't jingle them in your pocket or store them in a bag. Scratches and nicks cut value.

Above all, store coins in a safe place. Established collectors often keep more valuable specimens in safe-deposit boxes.

An unhappy experience taught one collector the last point. He'd found a 1909S VDB Lincoln Cent and temporarily put it on his living-room mantel. A few hours later it was missing—his son had used it to buy candy. If the coin had been sold, the profits would have provided Junior with a candy bar every day for months!

Ready to begin in earnest? Study the coin books, clear your desk, and start taking a critical look at coins. Join your town's coin club or the American Numismatic Association.

You'll find this hobby fun for yourself and your family. And at least you'll always have money on hand!

—Richard Underwood

Christ on Coins

Most coins picturing Jesus have symbolized humility before God. But a few were specially made to plead for divine favors.

By Loraine Burdick

The Byzantine Empire pointed the way to wider use of Christian traditions in coin design. This early issue, showing Christ's head, appeared about 700 A.D.

Showing influence of the Byzantine concept of Christ is this Nicaean gold nomisma, circa 1200. A close look reveals the design has been struck twice.

Christ on an ornate throne appears on this 13th-century silver coin from Venice. It was issued shortly after Venetians swindled many Crusaders.

A halo of stars surrounds Christ on this gold coin, minted during the early years of the Crusader Kingdom on the central-Mediterranean island of Malta.

A nail-scarred Savior of the World adorned this silver "Salvator Taler," issued in 1542 by Sweden. A military leader's portrait was on the other side.

Sweden's "Salvator Taler" was imitated by Danzig 35 years later. Struck during a siege, the coin had an inscription asking Christ's aid in the city's defense.

German city of Brunswick-Wolfenbüttel in 1598 stamped Crucifixion scene on this "Truth Taler," so named because of its legend, "Truth conquers all."

A finely detailed, modern Christian coin is this commemorative 1931 silver scudo from the Vatican, showing the Baby Jesus' introduction in the temple.

Name Your Hobby

AMATEUR RADIO: David Beal, 2013 S. Locust, Pittsburg, Kan.

BELLS: Mrs. J. W. Dean, Jr., 2011 18th Ave., S., Nashville, Tenn.

BOOKMARKS: W. A. Bozarth, Tuscola, Ill.

BUTTONS: Mrs. John S. Horn, Sr., Box 214, Hopkins, Mo.; Mrs. James R. Harvey, Evergreen Farm, Harvey Rd., Concord, Tenn.; Mrs. A. E. Beers, 814 Alameda, Belmont, Calif.; Mrs. Harold Edwards, 818 N. Chicago St., Pontiac, Ill. (modern realistics); Mrs. Harold L. Robb, 350 E. Weber Rd., Columbus 2, Ohio; Mrs. C. E. Gibbs, Box 92, Monticello, Minn.; Madeline Alkire, Hendricks, W.Va.

CHURCH BULLETINS: Mrs. Glenn H. Titemore, 140 Fairfield St., St. Albans, Vt.; Rev. Robert B. St. Clair, Commercial Point, Ohio.

GENEALOGY: Mrs. Earl L. Gerard, Box 327, Jamestown, Ohio (Letts, Marriott); Victory Sullivan, 14737 Sherman Way, Van Nuys, Calif. (Braswell, Briggs); Mrs. R. B. Lane, R. 4, Olathe, Kan. (Fleek, Masterson); Mary L. Potter, Harford, Pa. (Baxter, Guernsey, King, Parks, Potter, Washburn); Ethel M. Brown, 1107 First St. NE, Mason City, Iowa (Brown); Mrs. J. L. LaFon, 5510 Worth St., Dallas 14, Tex. (Mullin, Murrin, Huntsman); Mrs. Richard D. Howell, Box 14, Mineral Wells, Tex. (LaFon, Nickerson, Mounger, Welborn, Maples); C. H. Furtney, 212 Saratoga St., Cumberland, Md. (Furtney, Fortney, Dowden); Oma Dale Thompson, R. 2, Carthage, Tenn. (Allen, Colbert, Orange, Thompson); Mrs. Oscar S. Runyon, Jr., 2507 N. 39th Ave., Phoenix, Ariz. (DeMaro, Hamlin, Hatfield, Heil, Nieffer).

NAPKINS: Diana Foster, Lake Delton, Wis. (paper).

PENMANSHIP: W. J. Tutt, 4305 University Ave., Des Moines, Iowa; Joseph Stasiak, 448 Walnut St., Yonkers, N.Y.

PITCHERS: A. Louella Gill, Valley Ave., Atglen, Pa.

POEMS AND SAYINGS: Mrs. William B. Brooks, R. 2, Long Prairie, Minn.; Mrs. Nellie Detwiler, 300 Seventh Ave., Juniata, Altoona, Pa.; W. A. Bozarth, Tuscola, Ill.; Mrs. Alvin Krenik, 117 E. 28th St., Minneapolis 8, Minn.; A. R. Mead, 1719 NW Sixth Ave., Gainesville, Fla. (about teachers, teaching, schools); Mildred Moore, 4925 S. Second St., Louisville 14, Ky.

POSTAL CARDS: Fred P. Wright, 54 W. Bridge St., Oswego, N.Y. (of U.S.).

STAMPS: James Spaulding, 2400 E. Henry Ave., Tampa 10, Fla.; John B. Canty, R. 5-A, Gardiner, Me.; Janice Williams, 228 First St., Nashwauk, Minn.; Homer Shrader, RR 1, Greentown, Ind.; Helen Gurtner, R. 3, Box 105, Kingman, Kan.; Mrs. Clarence Hyde, 3091 E. Lane Rd., Livonia, N.Y.; Gary Young, 1115 N. Jefferson, Carrollton, Mo.; Elwin D. Scheyer, 11438 Marine View Dr., Seattle 66, Wash.; Beverly Bulson, 22 Maple Ave., Troy, N.Y.; Brian Reilly, 529 Pinewood Ave., Troy, N.Y.

TATTING: E. M. Allder, 1005 E. Elm St., Springfield, Mo.

VASES: Mrs. DeWitt Forbes, Harris, Iowa; Mrs. Albert Grewing, Sebeka, Minn.

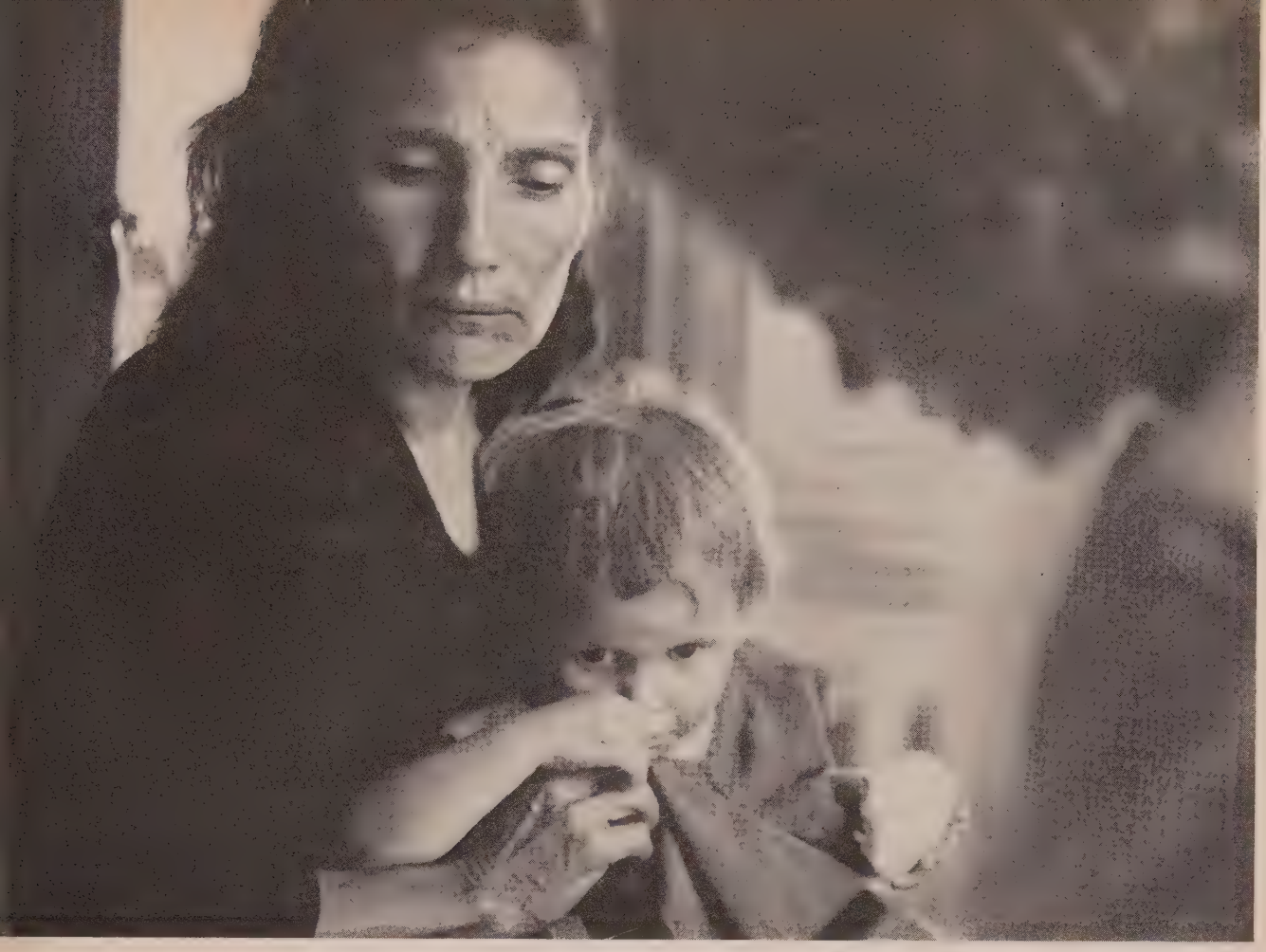
PEN PALS (open to age 18): Patricia Wilson (10), 609 E. Adams, O'Neill, Neb.; Penny (16), Everly (13), and Harry (8) Nehls, R. 3, Brodhead, Wis.; Jance Miller (14), Box 52, Footville, Wis.; Norma Christensen (13), Box 313, Edmore, N.D.; Karen Hall (14), RR 1, Box 258, Bluffton, Ohio; Marge Hemphill (15), 2926 Seventh Ave. E., Hibbing, Minn.

Margaret Bisset (12), Box 122, Westville, Ohio; Marilyn Shepard (15), 243 W. Center St., Manchester, Conn.; Linda Mickel (17), Dupont, Ind.; Judy Torgerson (14), 9005 Lenroot St., Duluth 8, Minn.; Marilyn Sheeley (12), 2358 Magnolia, Knoxville, Tenn.; Betsy Campbell (13), 245 Hepburn St., Milton, Pa.; Sue Moore (15), 2127 Leadville Ave., Boise, Ida.; Pat Barnes (16), Box 64, Shambaugh, Iowa; LeAnn Sauer (13), RR 2, Granville, Iowa; Beverly McCleerey (14), Paullina, Iowa; Jane Lacy (10), R. 2, Manchester, Tenn.

Dawna Prescott (13), 12 Phelps St., Montpelier, Vt.; Dianne Bohning (16), R. 3, Twin Falls, Ida.; Donita Joy Lieske (10), 1724 Avenue E, Hawarden, Iowa; Patricia Craig (17), RD 2, Rimersburg, Pa.; Cassandra Wong (14), 1104 E. 19th St., Oakland 6, Calif.; Edwanna Garmon (16), Sano Route, Columbia, Ky.; Glenda Hughes (11), R. 2, Kenil, Ky.; Margie Lee Priebe, 2916 John Patterson Rd., Des Moines, Iowa; Sharon H. Priest (15), 209 Harlan, Plainfield, Ind.

Pat Campbell 17), Box 192, Awendaw, S.C.; Mary Austin (10), RR 1, Delavan, Wis.; Pat Somers (14), Everly, Iowa; Joan Rubringer (13), Box 511, Elm Grove, Wis. (for a Sunday-school class seeking foreign pen pals); Annabelle Smith (12), Box 12, Tuckerman, Ark.; Sharon Zentmire (16), Box 56, Oakland, Iowa; Susan Vasey (13), 417 Fourth Ave., SW, Puyallup, Wash.

Judy Rieke (12), RR 1, Fairfax, Minn.; John G. Christianson (9), 540 Lincoln Ave., Hutchinson, Minn.; Sherry Rhoads (15), Centerburg, Ohio.



***smile of relief** will replace this mother's frown when Churchwell Clinic's staff eases the pain of her ailing daughter.*

Mission in Mayari

AT MAYARI, a town of 6,000 in eastern Cuba's sugar and nickel district, a church and a clinic go together to minister the physical and spiritual needs of Spanish-speaking resi-nts. Four mornings each week, the staff of Churchwell Clinic eats without charge sick and needy children who otherwise ould be without medical aid.

The Rev. Morrell S. Robinson, a Methodist minister from labama and Georgia, is in charge of the Mayari circuit's two hurches and two missions. Mrs. Robinson, a registered nurse, irects the clinic, one of several established across Cuba by The Methodist Church. Some 60 to 100 persons a day are treated at Mayari, where no longer a mother must say as many once did: have no money to buy medicine. I will have to let my little one e." Many mothers walk all night to reach the clinic early. Thousands of children have been healed at the clinic. With ounting costs, it hasn't been easy to keep the supply of medicine owing. "But once we have ministered to the physical needs of e people," Robinson points out, "we still have a more difficult ission—to minister to their deeper, desperate needs of the irit." The Robinsons, who arrived in Cuba in March, 1956, are n their first foreign assignment.

***Wonder workers:** Robinsons and the church.*

FOR BODY

Life or death?
Once it's plasma, next time penicillin—but balance between living and dying for babies like this is often held by two factors: care and medicine.

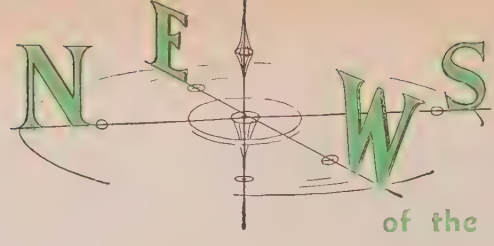
In the clinic
waiting room, mothers soothe little ones who will soon receive the best in medical care.

AND FOR SOUL

Sunday school, *a Bible-story question. Here children learn that church and clinic are proofs of Christ's love for them.*

***birt off** in island's tropical heat, a cal lay preacher prepares a sermon. he circuit has 309 in Sunday schools.*

***"Santo, Santo, Santo"** . . . The words, "Holy, Holy, Holy," are in Spanish but hymn's meaning—and worshipers' devotion—is the same as "back home."*



SPUTNIKS STIR NEW THINKING ON WORLD PEACE

U.S. Protestantism endeavored this month to counter defeatism and to clarify muddled thinking about implications of the nuclear-space age.

Coast to coast church leaders bore down hard on two points:

The U.S. must not surrender moral and spiritual values to engage in an all-out rocket shooting match with the Soviet Union.

Military power, however strong, is no really sufficient security.

Science, with all its new and awesome discoveries, churchmen were saying, cannot fashion man's ultimate fate; but rather, God-given spiritual resources determine man's real destiny.

Spurred by Russia's Sputniks and sometimes "frenzied" U.S. reaction, leaders at St. Louis last month for the National Council of Churches triennial General Assembly called for a program of constructive peace-making. They cited these critical areas:

Disarmament—Even when arming, the nation must persistently seek workable agreements for universal inspection and regulation of all armaments, including nuclear weapons. Now is the most favorable time to get agreement. Next year more small nations may be armed, more new weapons may be in production, and the problems thus become further complicated.

Education—In answering the demand to step up science education, the U.S. must not forget the importance of studies in the social sciences and humanities. If it does, the nation could become "captive" of the same materialistic ideas promoted by the Communists. Scientific advances are welcome, but they should be carried forward primarily to enhance human well-being and values.

Foreign affairs—The U.S. must take fuller account of rising expectations among new nations for more freedom, dignity, and control and benefits of modern industrialization. And while doing this, the nation must avoid the temptation to force its ways on other peoples. With other nations the U.S. should seize the opportunity to give increased moral and spiritual leadership. A persuasive, new diplomatic initiative is needed, making maximum use of the United Nations and its agencies. Coalitions must be strengthened by increasing joint responsibilities for economic, political and social well-being of peoples. Every possible means must be used to build international understanding and break down misconceptions and prejudice.

Dr. Paul Calvin Payne, chairman of the council's Division of Christian Education, summed up the key question this way: "Can we in time develop on this earth the kind of men and women who can be trusted to use fantastic powers for some better purpose than the manufacture of more fantastic weapons?"

Already, the U.S. is dangerously close to yielding standards of freedom, justice and brotherhood to atheistic and materialistic ones, warned Dr. Roswell P. Barnes, new executive secretary of the U.S. Conference for the World Council of Churches.

Barnes then spelled out special responsibilities of the churches in the space era:

Help people understand the meaning of life.

Clarify the nature of freedom.

Examine the relation between man's happiness and his standard of living.

Develop ethical criteria for group relations.

Magnify the importance of the fellowship of the church.

Call the nation to recognize the responsibilities and hazards of its military power.

Encourage creative building of a better society.

Guide people to a Christian understanding of history.

Preach the sovereignty of God.

Emphasize in word and deed the doctrine and principle of redemption.

The list does not include all priorities. Nor does it mention the churches' primary role—proclamation of the timeless, unchanging gospel.

Churches Explore Ways to Help the Handicapped

"Dead-end kids," gifted children, and handicapped persons now are receiving increased attention by Methodist—and other—churches. Recent conferences and new church programs reflect this special ministry.

A fall report to the Division of National Missions of the Methodist Board of Missions tells of the intensified ministry to the handicapped by The Methodist Church.

The report reveals that more than 2 million Americans are handicapped—blind, deaf, emotionally and mentally disturbed, crippled, aged, or shut in.

Home missions specialists are seeking to organize an approach to the problem of ministering to the handicapped. They are evaluating the present program, training workers, developing local church programs, and weighing financial needs.

Among local achievements:

In Nashville, Tenn., Belmont Church integrated two deaf couples into membership. Preparation included helping members realize that everyone is disabled to some degree.

In Kansas City, Methodists are part of a new pilot project—a Sunday school for mentally handicapped children. Sponsored by the Council of Churches of Greater Kansas City, it is the third such school in the nation, joining those in Philadelphia, Pa., and Evanston, Ill. Special teachers instruct 30 pupils.

In Wyandotte, Mich., a handicapped Methodist minister is providing help and leadership for others. The Rev. Roger Arnett, assistant minister of Glenwood Church, is paralyzed from the waist down, yet drives a car, is married, and has a family. His example is giving hope to other handicapped men and women he visits for counseling, prayer, and other services of the church.

Additional conferences on the aid to the handicapped have been held at Cincinnati, Ohio, and Green Lake, Wis.

The problem of the 12.4 per cent of school children, and an unknown number of preschool youngsters, classified as handicapped was discussed at the national Methodist Conference on Christian Education in Cincinnati, by Mrs. Rosa L. Wynn, a public-school teacher specializing in the field of family education.

Mrs. Wynn stressed the urgent need of churches to face this challenge. Their unique task, she said, is to help relate persons to God as well as to each other by assuring them that God loves them and by showing them the values of loving God and their fellow men.

At Green Lake, 60 representatives of Protestant denominations, including Methodists, attended a conference sponsored by the National Council of Churches. The group discussed the church's responsibility for Christian education for "exceptional" people. Among recommendations:

Development of a national workshop to train church-school teachers of the handicapped; creation of specialized curriculum materials; counsel by colleges and seminaries of "exceptional" persons; development of methods for churches to help the handicapped.

No Time for Lazy Laymen!

"The greatest hope of a religious re-
val in this country is through the pew,
ot the pulpit," the Rev. Ralph W.
ockman has told a Cincinnati festival
faith.

The pastor of Christ Church, Meth-
list, New York City, believes that lay-
en must do more than "just sit back
nd pay the bill."

It's got so that the message of "some
urches" is just "professional propa-
anda financed by silent spectators," he
id.

In agreement, Dr. Lawrence E.
oombs of Drew Theological Semi-
ary, told Methodists that laymen, not
e ministry, should "be the church."

Toombs spoke to lay leaders from
006 churches in 20 conferences of the
oston, New York, Philadelphia, Pitts-
urgh, Syracuse, and Washington areas
eeting in Buck Hill Falls, Pa.

Other speakers urged laymen to:

Prospect among youth for new min-
ter material.

Help fill empty pulpits.

Assist the local church in reaching
s objectives.

In a related development, a new com-
ittee of Protestant businessmen in
hicago has been urged to contribute
now-how and money for research on
eligious needs of the city's rapidly ex-
anding population.

Reports indicate 168 churches will be
zed as part of slum-clearance pro-
rams. To replace them and build more
ew churches could cost 27 denomina-
ons as much as $200 million in 10
ars, officials estimate.

The aim of the group, called the
iritual Goals Committee of the
hurch Federation of Greater Chicago,
to raise $280,000. This will finance a
ree-year study of inner-city church
oblems, and an educational program
nging research results to the atten-
on of 1,250 member congregations.

"This certainly should be the concern
Christian businessmen," a spokesman
id, "for it is important that the
rces of integrity and morality be
ept alive at the heart of the city. Try
do business without them."

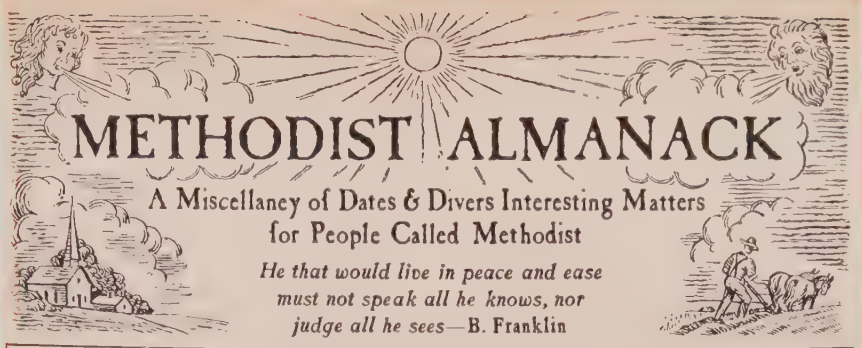
World Temperance Growing

Around the world there is an upsurge
temperance and public action to curb
cohol traffic.

This is the report of the Rev. Cara-
ine R. Hooton, general secretary of
e Methodist Board of Temperance,
Vashington, D.C., back from a 30,000-
ile world tour.

An encouraging trend, he said, is the
ceptance of soft drinks in many wine-
aked countries.

Most progress, temperance-wise, has
en made by Japan, Switzerland, and
candinavian countries, Hooton de-
ared. He listed as reasons: education,


METHODIST ALMANACK
A Miscellaney of Dates & Divers Interesting Matters
for People Called Methodist
He that would live in peace and ease
must not speak all he knows, nor
judge all he sees—B. Franklin

JANUARY hath XXXI days — 1st Month

Music, friends so true and tried,
Whispered love by warm fireside,
Mirth at all times all together,
Make sweet May of winter weather.—A. Domett

15	W	Carnations, snowdrops are flowers of the month
16	Th	France recognizes U. S. independence, 1778
17	Fr	Benj., 10th son in Franklin family, b. 1706 (At 78, he invented bifocal spectacles.)
18	Sa	*He hath no leisure who useth it not*
19	S	Church and Economic Life Week
20	M	"Mother of Methodism" Susanna Wesley b. 1669
21	Tu	Original Kiwanis Club starts in Detroit, 1915
22	W	Queen Victoria's death ends an era, 1901
23	Th	Mutineer scuttles Capt. Bligh's *Bounty*, 1790
24	Fr	Gold found in "them thar hills," 1848
25	Sa	New York, San Francisco linked by phone, 1915
26	S	World Service Sunday
27	M	British get first taste of tea, 1666
28	Tu	Methodists charter Northwestern U., 1851
29	W	*Quarrels would not last long if the fault were only on one side*
30	Th	Lifeboat makes debut off English coast, 1790
31	Fr	A. Selkirk (R. Crusoe) rescued, 1709

■ In California's Sierras, gold was plucked from J. Sutter's millrace. Soon thousands of fortune seekers swarmed the West. But Mormons in Utah were advised by their church to ignore the gold rush, store up other riches. "The true use of gold is for paving streets," they were told. "When the Saints shall have . . . built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of his children. . . . Let them not be overanxious. . . ."

FEBRUARY hath XXVIII days — 2nd Month

Lincoln was not a type. He stands alone—
no ancestors, no fellows, no successors—R. G. Ingersoll

1	Sa	*Battle Hymn of the Republic* published, 1862 (Poem's author was a woman, Julia W. Howe.)
2	S	Ground-hog Day *Shadow not clear, spring is near*
3	M	*Ouch!* Income tax authorized, 1913
4	Tu	Electors pick Washington for president, 1789
5	W	Temperature drops to 90 below, Siberia, 1892
6	Th	Queen Elizabeth II takes reins, 1952
7	Fr	J. Wesley reaches turning point, 1738
8	Sa	48th anniversary of American Boy Scouts
9	S	Race Relations Sunday; Scout Sunday
10	M	Mormons leave Illinois, head west, 1846
11	Tu	Interracial Leadership Conference, Los Angeles
12	W	"Great Emancipator" A. Lincoln b. 1809
13	Th	America's first public school opens, 1635
14	Fr	St. Valentine's Day *Love is an egotism of two*

■ Despondent after Georgia mission, he almost quit preaching (see p. 34, Sept. *Together*). But meeting Peter Böhler, a Moravian, spurred him toward Aldersgate experience. Böhler advised: "Preach faith till you have it, then because you have it, you will preach faith."

WEEK OF DEDICATION FEBRUARY 16-23

THE DAY OF DEDICATION

First Sunday in Lent

As part of the spiritual emphasis, your freewill offering will help make possible special projects in 17 critical, strategic areas—"the means of creating extra centers of spiritual power around the world."

ASH WEDNESDAY • WORLD DAY OF PRAYER
PRAYER RETREATS • COMMUNION SERVICES
FIRST SUNDAY OF LENT: *DAY OF DEDICATION*

"REFRESHING" way - to large profits...

MADE BY THE ORIGINAL Katharine Beecher

EASY-TO-SELL

Butter MINTS

12 ozs. Sells for $1.00

Penna. Dutch Keepsake Tin.

A refreshing treat, Anytime! You can smell the "fresh as a spring breeze," mint laden aroma. Unforgettable, melt-in-the-mouth, flavor – a completely satisfying confection – so unique in flavor, you'll be thoroughly pleased.

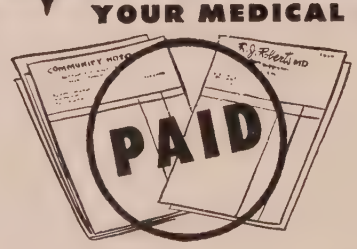
Send your name, address, organization and your position in organ.; we'll send your FREE Sample of Butter Mints, also how your organization can earn "Unlimited Profits" with these "Repeat Sale" Mints.

This offer for Organization Selling–Only!

Gillmores DEPT. T • 104 CRESTMONT ST. • READING, PA.

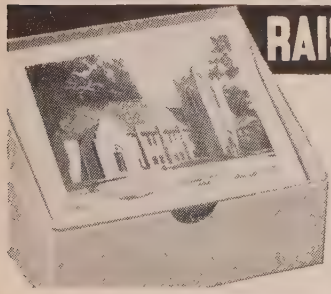
SPONSORS OF CAMPS AND CONFERENCES

YOUR MEDICAL BILLS



Write Direct for Latest Details

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA



RAISE MONEY EASILY and with Dignity

Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!

Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. *Generous profits for your church group.* No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. A 754 E. 76th St., Chicago 19, Ill.

a new idealism, the substitution of non-alcoholic drinks, and legislative relief from "trade" pressures.

Saudi Arabia has absolute prohibition, he reported, and India is making rapid advance toward it.

In India, he said, "there are no advertisements of alcoholic beverages. Personal abstinence is made the rule of conduct for government employees and is incorporated in Civil Service rules . . . Total abstinence as the only sure prevention of alcoholism is taught in schools as a vital principle of hygiene."

On the other side, "France is undoubtedly the most alcoholized country in the world. It owes to the wine interests not only its unbalanced economy but an 'alcohol lobby' that creates consternation in its political life. Children are conditioned to the alcohol habit."

"The one bright spot in a picture of almost unrelieved gloom is the recent awakening of French scientists, doctors, educators, and politicians to the grave peril in which their nation stands."

The U.S. leads all nations in percentage of alcoholics, Hooton reported. But he pointed out that countries like France, with a smaller percentage of "staggering drunks," actually are more alcoholized because their "milder" alcoholization is so widespread and deadening to all aspects of national life.

Hooton emphasized that U.S. alcoholism is greatest where drinks are most available.

A number of nations are ahead of this country in official efforts to curb liquor advertising, he said, and many foreigners are "embarrassed by the way some Americans drink while touring or transacting business in foreign countries.

"Many (countries) are baffled by our puttering with 'spirits' while Russians are engaged in producing Sputniks."

The temperance chief found efforts toward sobriety wherever he went:

Italy: "One of the most revealing trends of our time came through constructive contacts with the government of Italy and the larger realm over which the Pope wields amazing world-wide influence . . . We had an audience with the Pope. We were delighted to find many points of agreement in the need for and the growing acceptance of total abstinence."

England: "Leaders adore their beautiful queen, who assures that it is quite proper to give toasts with water. Her rational advice is followed by example in Parliament. Both houses have temperance committees, and the Parliamentary Temperance Committee numbers 104 members."

Germany: "It was gratifying to find that Methodists, under the leadership of Bishop Frederich Wunderlich, are making great strides toward the establishment of a non-drinking culture."

Clinton Hawkins (left) and Howard le chat about putting laymen to work.

eaded 8 Million Laymen

Methodist J. Clinton Hawkins, a St. uis business executive, has ended a al three years as president of United urch, Men, affiliated with the Na- nal Council of Churches.

Besides UCM, Hawkins has served a national YMCA director and has en active on all levels of Methodism m General Conference to his local urch, St. Paul's. There he has taught nday school and headed the official ard.

His successor at the UCM helm is hn V. Matthews of Fayetteville, nn., a lawyer and member of the esbyterian Church in the U.S. outh). The organization is composed 8 million laymen from 30 denomina- ns.

Hawkins recently turned over the sident's gavel at a UCM luncheon in Louis. Laymen heard Howard Pyle, puty assistant to President Eisen- wer and former governor of Arizona, rn against reluctance to criticize our- es individually.

allenge for Your Church

The Methodist Church hopes to boost pecial offering during the Week of dication, Feb. 16-23.

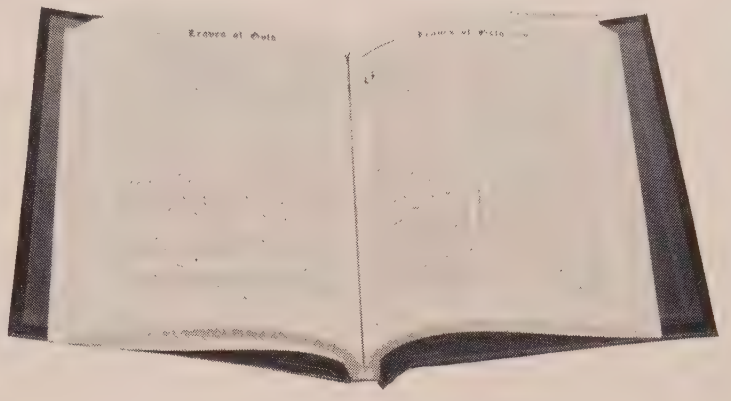
Giving has approximated $675,000 h of the last four years. The offer- g is used for 16 special causes. This ar, for instance, $150,000 will be used r Crusade Scholars who come from ission areas to study in the U.S.

In many churches, the week of dedi- tion will be geared into the opening the Lenten program and will be part the congregation's over-all prepara- n for the nation-wide week of evan- lism, March 2-9.

New 'Right' Threatened

What's the "right" to be anonymous? The General Assembly of the Na- nal Council of Churches says it's vital voluntary organizations "for the ex- cise of fundamental rights." The uncil at St. Louis denounced attempts

this book gives your family more than any other book except the Bible



LEAVES of GOLD

A Family Treasure, $3.95

Your home is the center of life, the place where affections develop themselves, where children love and learn, where two toil together to make life a blessing. The home is where the family gathers for safety, comfort and companionship. Hearts long for a "resting place" that hallows life and gives refuge to man's tired soul.

To answer that need you'll want *Leaves of Gold.* Edited by Clyde Francis Lytle, here is a treasure of prayers, memorable phrases, inspirational verse and prose from the best authors of the world, both ancient and modern.

> Here is an excerpt from the chapter "Happiness": "The happiest heart that ever beat in some humble breast, That found the common daylight sweet, and left to Heaven the rest."

Many other such verses are contained within the other 23 chapters. The other chapters are entitled Action, Courage, the Bible, Home and many others. For comfort in time of sorrow, for guidance, for family worship, order your copy of *Leaves of Gold.* Two editions, 200 pages. (CS)

STANDARD EDITION. Imitation leather binding . . . . *postpaid,* **$3.95**

DELUXE EDITION. Bound in slightly padded fabrikoid binding, gold-edged pages . . . . . *postpaid,* **$7.50**

Add state sales tax if necessary—
none on interstate orders

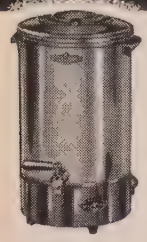
The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd.

A FREE COFFEE URN to your group from READER'S DIGEST



- FULLY AUTOMATIC... electric, portable.
- Choice of 24-, 40-, 50-, 72-, 80-, and 120-cup sizes.
- From cold water to wonderful coffee without fuss, bother.
- No installation . . . just plug in.

Now . . . your organization can get a new, FULLY AUTOMATIC Coffee Urn by Tricolator, worth up to $79.95 . . . FREE! Just have members obtain *as few as* 29 Introductory Subscriptions at the special *half-price* rate of only $1 for 8 months. That's all! It's easy because *everybody* knows, likes and wants The Reader's Digest for themselves, or as the perfect gift! Take advantage of this amazing offer — send for details today!

ALLAN SCOTT, Dept.6-J
THE READER'S DIGEST
PLEASANTVILLE, N. Y.

Order Any Book

. . . you see reviewed in TOGETHER at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE

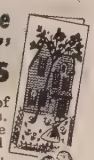
Since 1789

Order from House serving you
Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2
Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N.W.
BOSTON, 577 Boylston St.
LOS ANGELES, 5244 Santa Monica Blvd.

IT'S EASY TO MAKE MONEY
FOR YOURSELF—YOUR ORGANIZATION

with
RUBBER SCRUBBER®
. . . THE FAST SELLING SCOURING PAD ADVERTISED IN LIFE!
1000 uses — 2 unique sides
guarantee repeat sales!
write for FREE SAMPLES — DETAILS
RUBBER SCRUBBER CORP.
Dept. 149 WATERTOWN, N. Y.

Look How Easily You Can Make $75 with "SPECIAL DELUXE" EVERYDAY CARDS



You make 75c on each $1.25 Special Deluxe box of 21 large, SLIM, 25c quality cards for all occasions. No experience needed to earn $75.00 on 100 in spare time. Let friends choose from 133 newest $1 and $1.25 assortments, Studio-style and Religious greetings, new NoteVelopes, clever Gift Novelties—and you'll make much more money. Bonus Gifts worth $10-$100 besides.

Just Send Your Name For Samples
Send no money. Mail coupon for FREE Stationery samples, Assortments and Gift on approval. Get $1.25 "Love Birds" Set on FREE offer for acting quickly.

CREATIVE CARD CO., Dept. 171-H
4401 Cermak Road, Chicago 23, Ill.
Please send money-making samples on aproval, with $1.25 Gift on FREE offer for being prompt.

$1.25 Gift Offered FREE

NAME _____
ADDRESS _____
CITY _____ STATE _____

to force voluntary associations to reveal their membership lists.

Although the Council resolution did not mention the National Association for the Advancement of Colored People, there was little doubt that the churchmen had NAACP in mind when they passed the resolution.

"These attempts against voluntary associations have occurred particularly in connection with the desegregation of the public schools," the resolution said.

It urged churches and churchmen to "recognize the gravity of the threat to all associations and all liberties" when one freedom or the freedom of one group is threatened.

Red China in UN? Methodists Say 'No'

Red China should not be admitted to the United Nations, the Methodist Board of World Peace declared at its annual meeting. But the board voted to request the U.S. to allow exchange of news correspondents with Red China.

The board also urged Methodists to visit Russia to promote cultural relations between East and West. And it urged the State Department to expand its program of educational and cultural exchange to include countries with Communist governments.

On the question of "rights" to outer space, the board urged the UN General Assembly "to declare the title of the international community and to establish appropriate administrative arrangements." It favored the same UN procedure to settle claims to Antarctica and the bed of the high seas beyond the continental shelf.

On other questions, the board resolved that:

The U.S. should sponsor solutions in the UN for economic and social problems in the Middle East, rather than send arms.

Nations controlling dependent areas should aim toward self-government of these areas under UN principles.

The national-origins quota system of immigration should be abandoned; the McCarran-Walter Act should be revised.

The U.S. should work for disarmament, abolition of the peacetime draft, and abolition of atomic tests through the UN.

The U.S. should give generous technical and capital assistance in programs of world economic development, channeled largely through UN agencies.

Why So Few Missionaries?

Why don't we have more students going into missionary service?

"Apparently because they are not sure of the church's mission and how to present Christianity to non-Christians!"

PENNINGTON

Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. College preparatory. Fully accredited; graduates in 89 colleges. Grades 7-12. All sports. Gym, pool. Guidance, developmental reading, crafts, shops, music. New dormitory. Moderate rate. Endowed. Established 1838. Write for catalog.
Ira S. Pimm, D.D., Box 45, Pennington, N. J.

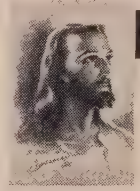
TILTON SCHOOL In the Lakes Region of N. H

Thorough college preparation for boys, grades 8-12. Established in 1845 by clergymen and laymen of the Methodist Church. First emphasis is placed upon character and the development of Christian leadership. Small classes, understanding masters, stimulating instruction. Large gym. Extensive sports program including skiing, skating, mountain climbing. Outing Club, Glee Club, Debating, Dramatics. Moderate tuition. Early application advised. Catalog.
J. Gordon Jeffries, Dean
Box I, Tilton School, Tilton, New Hampshire

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 *Marking 121 Years of Service to the Church and Clergy* 1958
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

"SING A SONG OF FRIENDSHIP"—SONGS (Illustrated) of human rights, community harmony, inter-racial understanding and world friendship, in use in thousands of public schools, community centers, and Methodist Schools and Camps. Perfect gift item. The book: $1.95; record album: $3.95. Irving Caesar Publishing Co., 1619 Broadway, New York, N. Y.

MARTIN'S FLAGS
★ALL KINDS ★ALL SIZES
DISPLAYS FOR CHURCHES AND ORGANIZATIONS
Prompt shipment Ask for our colorful WHOLESALE Catalog No. 58-T
MARTIN'S FLAG CO., FORT DODGE, IOWA



"SON OF MAN"
16mm full-color, sound film
Running time—29 minutes
Available at your Film Library, or write Film Dept.
NORTH PARK COLLEGE
3225 Foster Ave., Chicago 25

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

FREE EASTER CATALOG
SACRED MUSIC • PLAYS • HELPERS
PAGEANTS • CANTATAS • BOOKS
Write for Free Copy
RODEHEAVER HALL-MACK CO.
150 NINTH ST., WINONA LAKE, IND.

CLASSIFIED ADS
(SEE PAGE 74)
CLASSIFIED ADVERTISEMENTS are accepted for miscellaneous items of general interest to TOGETHER readers such as: Sale of personal property; Requests for items wanted; Service offers of interest to individuals or local churches; Help wanted; Positions wanted; Hobby materials or exchanges; Houses or camps for rent; Tours. No Agents wanted or Opportunity for profit advertising. Rate 75c per word. Minimum $10. CLOSING DATE FIVE WEEKS IN ADVANCE OF PUBLICATION (15th). For use of "Box No. TOGETHER"; add $1.00. Address TOGETHER—Classified Dept., 740 N. Rush Street, Chicago 11.
CASH MUST ACCOMPANY ALL ORDERS

hilippe Maury of Geneva, Switzer-nd, secretary of the World's Student hristian Federation, to executives of e Methodist Board of Missions in ew York recently.

"Most of all, the students aren't sure hat Christianity has to offer a world upheaval." Maury added.

To help students get a better grasp the church and recruit more full-me workers, Maury announced a five-ar, world-wide teaching and study ogram to be launched this year.

U.S. denominational student groups, ch as the 443,000-member Methodist udent Movement, will participate. he estimated $275,000 cost will be anced by churches (including The ethodist Church), missionary socie-s, and ecumenical agencies. Key event ill be a world teaching conference in itain in 1960.

rayer Movement Grows

Worshipers in the U.S. and an esti-ated 111 other countries knelt in ayer New Year's Eve to launch Meth-lism's second World-wide Prayer ovement.

Prayers for "peace, brotherhood, and stice" signaled another year of con-uous prayer during which some oup somewhere will be praying every inute of every day.

Sometimes called the "most moving" iritual enterprise of modern times, the egram seeks to take the quiet of wor-ip back to the home, induce more ildren to read the Bible, and convince milies to worship together.

The Methodist-sponsored movement k hold in the U.S. in December, 53, with the formation of a small ly prayer cell in a Laurel, Miss., me. The next year the department of angelistic missions of the Board of angelism approved the idea of a tion-wide prayer movement, and ote several churches about holding hour prayer vigils. More than 1,300 urches responded. By December, 54, 11 churches had co-operated in unching the first year of continuous ayer.

In 1956, more than 3,700 churches nducted 24-hour prayer vigils. Some ates had a year of continuous prayer ithin the state.

Last year's movement, the first world-ide, began in the "Mother Church of ethodism," Wesley Chapel, London. oon more countries joined: Hawaii, outh America, South Africa, Belgium, aly, China, Malaya, Korea, Yugo-avia, India, Norway, Austria, Sweden, enmark, Finland, and Mexico.

The backbone of the movement is cal prayer groups and cells in church-, government buildings, and on col-ge campuses throughout the world.

There is no accurate record of the

HERE'S A WONDERFUL WAY TO RAISE FUNDS!
CENTER PIECE FOR SNACK TABLE
BAKING AND SERVING COFFEE CAKE-COOKIES
MOLDED SALADS
SPATTER-PROOF FRY PAN COVER
Let your club sell
Oven-Saver
(the pan of 100 uses!)
Send $1 for sample TODAY!
No more drippings to clean up. No more smoky ovens. Cut out raised center holds dish above drippings---allows good distribution of heat for perfect baking results. Oven-Savers are available in plain and leather grain finishes.
SEND COUPON FOR PROFIT-SHARING PLAN TODAY
NAME
ADDRESS
CITY ZONE STATE
ORGANIZATION
JACK DANDY PRODUCTS • OWOSSO, MICHIGAN

EASILY EARNED!!
$25
You'll love this New Luxury
PEPPERELL BLANKET
• 72 in. x 90 in. • 6 Washable colors • Moth resistant
• Marvelok weave • Rayon-Nylon blend • Nylon binding
Your Club earns $25.00 PROFIT on each 18 member Club PLUS a . . .
FREE bonus blanket.
Shipped prepaid
SELLING PRICE $8.99 ea.
FOR COMPLETE PLAN and SWATCH CARD write:
HOWARD B. GILLMORE • Blossburg, Pa.

QUICKLY FOLD OR UNFOLD FOR CHANGING ROOM USES
Mitchell FOLD-O-LEG tables
TOPS OF MASONITE PRESDWOOD • FIR & BIRCH PLYWOOD • LINOLEUM • PLASTICS
MAXIMUM SEATING MINIMUM STORAGE
STRONG, RIGID TUBULAR STEEL LEGS
Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

Pulpit robes
IN THE SPIRIT OF WORSHIP
A complete selection of approved pulpit robe styles in a wide range of carefully selected fabrics. Write today for FREE catalogue P-13; CF-13 (Confirmation Robes).
COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave.
CHICAGO 1, ILL. 228 N. LaSalle St.
LOS ANGELES 28, CAL. 1634 N. Cahuenga Blvd.

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

BENTLEY & SIMON Inc.
7 West 36 St., N. Y. 18, N. Y.

Write for Catalog F-2

Here's A Simple, Tested Plan To
MAKE MONEY

If you need funds for outside activities or other special expenses, write today for our tested NO-RISK, NO-INVESTMENT plan to raise funds. It's easy and lots of fun selling famous Kitchen-Fresh Peggy Ann Fine Candies. Groups across the country are making hundreds of dollars now with our new 40% profit plan!

FREE Write today for your Folder and complete details on our NO-RISK, NO-INVESTMENT plan!

Peggy Ann Fine Candies
Fine Candies Since 1932

Dept. 26801
620 Second Ave.
Des Moines,
Iowa.

FOR SCHOOL, LAB., SANITARIUM
FIREPROOF 127-ROOM BLDG.
81 ACRES

This group of 3 main buildings on approx. 81 acres, in Hornell, N. Y., is 65 miles from Rochester. 127-room brick main building, all fireproofed, was recently modernized at cost of over $60,000. 101 bedrooms with running water. New natural gas heating plant. 50'x100' concrete auditorium. Three 6-room houses. Reduced to $80,000 for quick sale. **Ask for illus. brochure, Box 128, Vaudreuil, Que. Canada**

SELL VINTEX PRODUCTS FOR Big PROFITS!

Top quality—money back guarantee—reputable, established firm—big profits for you.

Organizations by the thousand are piling up BIG PROFITS by selling the VINTEX line of nationally known household necessities—choice of 10 items.

Write for full details and send 10¢ for sample dishcloths.

VINE ASSOCIATES, BEVERLY 42, N.J.
Serving national organizations for over 30 years

FEMALE HELP WANTED

$23 WEEKLY for wearing lovely dresses supplied to you by us. Just show Fashion Frocks to friends in spare time. No investment, canvassing or experience necessary. Fashion Frocks, Dept. Z-1087, Cincinnati 2, O.

Brilliant . . .
Exalting . . .
Unforgettable

SHADOW of the CROSS

NEW 3-ACT PLAY

FOR ALL CHURCH GROUPS AND ASSEMBLIES

DRA-11

ROW, PETERSON AND COMPANY Evanston, Illinois

number of cells in the U.S., but one church is known to have over 300.

In Arlington, Va., last year, the World Prayer Mission had partners in 47 states and 34 countries. In India 200 churches have joined the prayer movement.

Cuban University Opens

The first Methodist university in Latin America has opened its doors—Candler University in Havana, Cuba.

At dedication ceremonies, Bishop John W. Branscomb, Jacksonville, Fla., welcomed 90 freshmen. One class will be added yearly until all classes are represented.

Candler, named for a prominent Methodist family in the South (Bishop Warren A. Candler, and his brother, Asa G. Candler), is an extension of two other Methodist schools, Candler College, a coeducational high school, and Buenavista School for Girls.

The new university is especially significant because it was developed by local initiative, says a Methodist official there.

Elsewhere on the mission front Methodism made this news:

Argentina and Uruguay: The people here are cool to U.S. ministers who attempt to "ram Christianity down their throats." But they respond warmly to those who demonstrate they sincerely want to share the gospel, observes the Rev. George H. Jones, staff member of the Board of Evangelism. Twenty U.S. Methodists—18 ministers and two laymen—spent a month teaching and preaching in these countries.

Formosa: Philadelphia Bishop Fred P. Corson laid the cornerstone for Wesley Church in Taipei. Philadelphia Conference is underwriting $50,000 of the cost of the new church.

Korea: The Board of Missions has handed over legal rights to Pai Chai Boys' High School in Seoul to a Korean board of trustees. This action follows current mission policy to transfer more and more church matters—and property—to nationals in these countries. South Korean President Syngman Rhee, a Pai Chai alumnus, spoke at transfer ceremonies.

Three Problems to Ponder

If the Church is to be a voice for the "little people," it must never identify itself with government and must be alert to the problems of population, property rights, and race. So Charles Parlin, Methodist layman, told the National Council of Churches recently.

(At the council's triennial General Assembly in St. Louis, Parlin, a New York lawyer, became the first layman to be elected vice-chairman of the council's General Board, an interim governing body.)

It is significant, he said, that Jes never identified himself, or equat his teachings, with his people's politic forms or economic principles—or tho of the Roman empire.

The churchman went on to say th as Christ's followers "we also mu never equate our form of governme or our form of economy with the Chr tian faith."

The attorney declared that Christia must deal these days with three cruci problems:

Population: The world's populatio has doubled in the past 70 years; it expected to redouble in the next years, and is fast approaching the 7 b lion which scientists believe is the t limit the earth can sustain. Populatio pressures lead to political explosio But, there are countering forces at wor Parlin noted. In Japan, a nine-year birt control program already has cut th birth rate almost in half.

Property rights: In our culture pro erty rights and individual liberties a bracketed together, the layman sai Then he told of a possible threat. H said Congress had pending bills d signed for permanent confiscation Japanese and German property seize during the war. Christians should spea up on this, Parlin warned.

Race: While responsible Christia disagree on this question, Parlin sai "for me it is impossible to square philosophy of segregation or subjectio with the Christian doctrine."

NEWS DIGEST

BROTHERHOOD? Look for mo racial and religious prejudice amon churchgoers than non-members, sa Dr. Otto Klineberg, Columbia Unive sity psychologist. He bases his statemer on research into group attitudes an opinions.

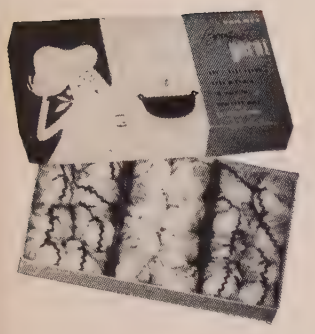
DOUBLE HONORS. The Re Edwin S. Hunt, pastor of Covenan Methodist Church, Evanston, Ill., an his 14-year-old son recently becam Eagle Scouts at the same ceremony— the first father and son to win suc honors in Evanston.

METHODIST SCIENTIST. Robe M. Page, who built the nation's firs pulse radar system, is new director o research at the Naval Research Labora tory, Washington, D.C. He teaches a adult Bible class at Congress Height Methodist Church, and directs a choi

NEGOTIATIONS. At 1958 bargain ing talks between American Motor Corp., and the United Automobil Workers' Union, 10 top clergyme (five Protestants, three Roman Catho lics, two Jews) hired by AMC wil be on hand to advise on "ethical" mat ters.

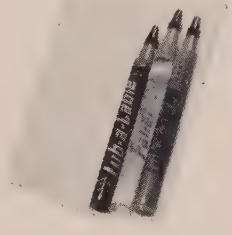
Shopping TOGETHER

Here's your own family mail-order section, featuring practical, quality items you can buy by mail—the easiest way to shop. When you order, you must be satisfied or these shops will refund your money when you return items promptly (except personalized). Prices on this page are postpaid. Payment should be sent with orders. Let's go SHOPPING TOGETHER.

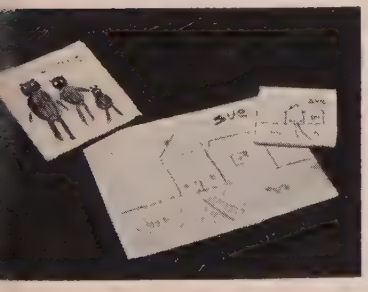


amily Adventure—Put agic into old familiar dishes by ing these *Bouquet Garni herbs.* eate "Oooh-la-la!" flavor in your eals. Get cheers from the fam-. Subtlety is the secret in using rbs, and these little sacs are eticulously blended so that you v achieve "French" taste, scent, d mood magic. One sac flavors servings; each is color-cued to ide selection. Box of 24, $1.65. *n Rex Gourmets Foods, 14657 il St., Van Nuys, Calif.*

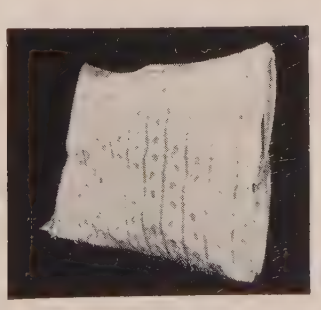
For Pint-size Rembrandts—Your preschool artists will love these *coloring aprons* with their names on them. They're made for both boys and girls. Crayons tuck into their own pockets for use when inspiration strikes. Made of washable, colored fabric, apron is also protective when the muse miscues. Print name. $1.50. *Carol Beatty, Dept. T, 7410 Santa Monica Blvd., Los Angeles, Calif.*



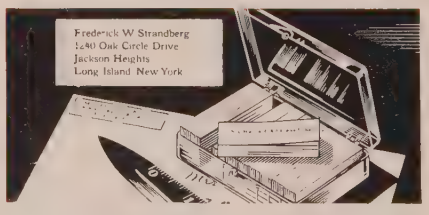
Temper Soother—When you need a drop of oil, is the can empty, clogged, or does it squirt too much? Then get these non-messy *lubricating kits* for kitchen drawer and workbench. Three kinds: a weatherproof liquid graphite for outdoor equipment; a penetrating oil for sewing machines; a dry graphite for hinges, locks. $1. *Colonial House, Dept. T-8, Box 6160, Edina, Minn.*



emembrance Tiles—Do u have a cherished sketch your ild drew for you? Preserve it per-anently as a keepsake and share with grandparents. An artist will produce it on a square white-ramic tile in child's choice of lors. Let child sign drawing. nd any size. Drawing returned harmed. Or send your own odles or designs. 4¼ inch, .50; 6 inch, $3.50. *Miles Kim-ll, 63 Bond St., Oshkosh, Wis.*



Pillow Renewers—Slip these *zippered ticks* over the present ticking. Zip them up, and older pillows look like new, new ones stay fresh. Or make a new pillow by emptying contents into new tick. Feather-, d o w n - p r o o f. Heavy cotton, pink and blue floral stripe, 21x28 inches. Two for $2.25. *Downs & Co., Dept. T, Evanston, Ill.*



Your Address Labels, 1000—$1

ANY MESSAGE UP TO 4 LINES neatly printed in black on white, gilt edged gummed paper 1½ in. long. Packed with 3 in. PLASTIC BOX and padded in books. WE TELL YOU OUR SIZES. Use on checks, lunches, books, letters, phono records. 1000 for $1 ppd. (via air, add 18¢) Any 5 or more orders, 80¢ each; any 10, 75¢ ea.; any 25 or more, 60¢ each. Great for gifts as everyone needs labels. Guaranteed to please. Prompt delivery. Bruce Bolind, 115 Bolind Bldg., Montrose 28, Calif. Thank you kindly.

Men on the move: *To keep up with Bishop Smith,* TOGETHER's *"Herm" Teeter grabs some fast notes—in a Chicago railroad depot.*

Let's Get Acquainted

To get Bishop W. Angie Smith's story, *Methodism's Man on the Move* (page 28), we put a top staff writer—Associate Editor ***H. B. Teeter***—on the assignment. Teeter, for many years a newspaperman and feature writer specializing in personal profiles, joined TOGETHER when we first opened shop. Besides his ability to capture the warmth of a personality in the printed word, Teeter has a deep, abiding interest in the church and has written a great number of religious articles for national magazines.

But his latest assignment was no easy one. The bishop had no unscheduled time in his appointment book and Teeter had to keep up with his subject, on the move every minute, to get the story. Interviewing took place in Bishop Smith's Oklahoma City office, in his car, in hotel rooms, a hotel corridor, at a Board of Evangelism meeting, and even in a railroad station as Teeter paced the bishop through one hectic day after another.

Actually, action isn't new to Herm. During his 10 years on *The Nashville Tennessean* he got around as police reporter, Sunday feature writer, general assignments reporter, and gubernatorial reporter—and he preceded this with active stints as editor on smaller papers.

"These things get a man around," Teeter pointed out somewhat breathlessly after covering Bishop Smith, "but no one gets around like a Methodist bishop!"

●

Without a doubt, U.S. Navy Chaplain ***John E. Zoller*** has the world's coldest church—but when he preaches he warms the hearts of his hearers, the military men and scientists at this country's Little America base in the Antarctic.

Deepfreeze II personnel, Zoller finds, are exceptionally attentive listeners and devout worshipers. As director of Protestant religious activities for the base, Zoller—whom you meet in *Thy Hand Shall Lead Me* on page 9—moved to the South Pole parish from the warm California-Nevada Conference where he was pastor of Grace Church, Oakland, Calif.

Zoller makes his pastoral rounds like an old-time Methodist circuit rider. Only his rounds take him across vast snow fields separating the seven stations at the frozen American outpost at the bottom of the world.

CAMERA CLIQUE

1—Lambert • 2—Miller • 16—Top-Cleveland News • 17—Top-Acme • 23-24-25—Clark-Black Star • 29-30—Owen-Black Star • 31—Rt.-Cal-Pictures • 33—Roberts • 35—Taylor • 36—Top-Taylor; bot.-Labot Shostal • 37—Heilman • 38—Publix • 39—Top-Ragsdale-Publix; bot.-Taylor • 40—Lambert • 41—Top-Taylor; bot.-Arizona Highways • 42—Top-Ragsdale-Publix; bot.-Roberts • 43—UP • 44—Lf.-Religious News Service; top-INP; bot.-UP • 45—UP • 46—Patterson-Black Star • 49—Top to bot.-Carlson, Coppedge, Stuart Studio, Photo-Graphic Arts, Huff • 57—Howill • 60-61—Miller • 63-64-65—Moffett-Lensgroup • 69—Dorrill Photographers • 75-76—Case-Boston University.

CLASSIFIED ADS

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. list or request details. Baker Book H Dept. TG, Grand Rapids 6, Michigan.

FLORIDA REAL ESTATE

WRITE FOR PARTICULARS. Reverend H Liddicoat, Registered Broker. 305 South Fl Avenue, Lakeland, Florida.

OLD GOLD AND JEWELRY

HIGHEST CASH PAID FOR OLD G Broken Jewelry, Gold Teeth, Watches, monds, Silverware, Spectacles. FREE I mation. ROSE REFINERS, Heyworth B Chicago 2.

STAMPS

TERRIFIC STAMP BARGAIN! Israel—Icela Vatican Assortment—Plus Exotic Triangle —Also Fabulous British Colonial Accumul —Plus Large Stamp Book—All Four O Free—send 10¢ to Cover Postage. Em Stamp Corp., Dept. TO, Toronto, Canada.

TOURS

SEE HOLY LAND NOW! Our eighth tour. weeks beginning June 17. Including L Babylon, Petra, Ephesus, Crete, etc. Christmas tour. Directed by Bible Profes Budget priced. Time payments. Write or 3751. Bible Lands Seminars, Box 3 Wilmore, Ky.

WANTED

DOCTOR, GENERAL PRACTICE, needed gently, in Dana, Indiana. Population 900. good potential. Dana Methodist Church.

INDEX TO ADVERTISERS

BOOKS
Abingdon Press 5
Irving Caesar Publishing Co. .....
Higley Press .....
Methodist Publishing House 6, 8, 6
Muhlenberg Press .....
Reader's Digest Book Club ..... Back C
Rodeheaver Hall-Mack Company .....
Row, Peterson & Company .....

CHURCH FURNISHINGS
J. Theodore Cuthbertson, Inc. .....
Endicott Church Furniture .....
Martin's Flags Company .....
Mitchell Manufacturing Company .....
Monroe Company .....
Payne-Spiers Studios .....
J. P. Redington & Company 53
Sudbury Brass .....

FUND RAISING SUPPLIES
Cardinal Craftsmen .....
Creative Card Company .....
Jack Dandy Products .....
Howard B. Gillmore .....
Robert G. Gillmore .....
Grace Line Company .....
Odor-Aire, Inc. .....
Peggy Ann Candy Company .....
"Reader's Digest" .....
Rubber Scrubber Corp. .....
Spalding Publishers .....
Vine Associates .....
World Wide Art Studios .....

GENERAL—HOME
Fleischmann's Yeast .....
Olson Rug Company .....

INSURANCE
American Bible Society .....
Brotherhood Mutual Life Insurance .....
Woman's Division of Christian Service .....

MUSICAL INSTRUMENTS
Schulmerich Carillons .....
Word Records .....

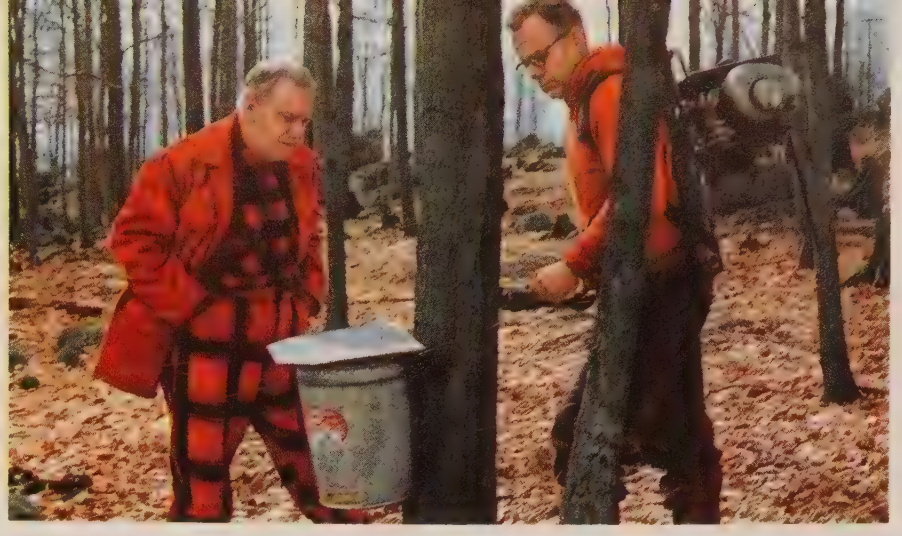
PERSONAL ITEMS
Beltone Hearing Aid Company .....
Fashion Frocks, Inc. .....

SCHOOLS
Pennington .....
Tilton .....

VESTMENTS
Bentley & Simon, Inc. .....
Collegiate Cap & Gown Company .....
Cox Sons & Vining, Inc. .....

MISCELLANEOUS
Harold Martin .....
North Park College .....
Promotion & Cultivation .....

Each year at maple-sugar
son, New Hampshire's
laymen and preachers go
to collect the sap.
This church collects, too.



Drilling for gold? In a manner of speaking, yes, says Warren Prescott, who shows Bishop John Wesley Lord of Boston (left) the right way to tap a sugar-maple tree.

Tapping Trees for the Lord

A FEW WEEKS the New Hamp-
e winter will relent and men of
anon Methodist Church will climb
rs Hill to work among the sugar-
le trees again. For six years now,
nen and minister alike have gone to
ry Townsend's farm when the clear
begins to run.

hey don't work for wages. They do-
both their time and their labor;
in return, Townsend gives to the
ch the proceeds from the sale of
out of every four gallons of sirup.

st year, even Bishop John Wesley
of Boston pitched in to help for a
hours. It was a brisk but sunny day
the bishop, whose area comprises
hurches, wore boots and a bright-
shirt.

rlier, Townsend had bored holes
the maple trunks about four feet
the ground. Then, as the sun
med the hillsides, hundreds of gal-
of sap poured from spouts into the
cting buckets.

om buckets, the sap went to the
r-house where it was boiled in a vat
a roaring fire of slash wood. For
y gallon of sirup that trickled into
cans, between 30 and 35 gallons of

Full to overflowing: *Bishop Lord takes up collection among the maple trees. When the sap is boiled down to pure sirup, Lebanon church will share in the season's sale.*

Rich reward: What could be sweeter than new maple sirup boiling in the vat? The bishop takes a sample.

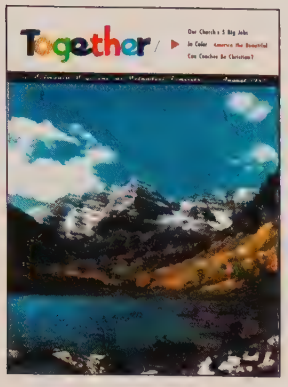
sap were boiled free of water in the vat.

Last year the Townsend trees yielded nearly 400 gallons of rich sirup after the water was boiled away. From the sale, the church collected around $500, according to the pastor, the Rev. J. W. King.

So the maple tree is an important tree in the scheme of things at Lebanon Methodist Church. It is an important tree in New Hampshire, Vermont, New York, and eastern Canada. When its leaves turn bright yellow, orange, and red, autumn is at hand; and in March, when the sap surges up, the sugar maple heralds spring.

Only sorghum-molasses time in other parts of the nation can compare with the delights of maple-sugar time in New England. Both are rewarding days for the man or boy with a sweet tooth. But for Lebanon laymen there is an additional satisfaction—one that comes from working with their hands for the support of the church.

Delicacy reserved mostly for New Englanders—maple sugar on snow, nature's original ice cream!



Together grows

. . . in editorial achievement
. . . in spiritual impact
through the ALL FAMILY PLAN!

Your church's participation in the ALL FAMILY PLAN is the key to both the editorial progress and the real success of TOGETHER as a Methodist family magazine. The plan enables TOGETHER to offer unprecedented color pictorial sections, inspirational stories, and articles by the outstanding writers and leaders of the world. And the plan also makes it possible for TOGETHER to go to every home of your congregation at the special church rate of $2 a family a year. Here is just a sample of how TOGETHER serves through the ALL FAMILY PLAN:

"Certainly TOGETHER has proved a boon to our whole family, and I know that you would be interested in the comments of the youth in my Sunday School class. You know that it is difficult to persuade young people to read publications such as this, but I feel that TOGETHER has traveled a good ways in solving this problem."

John Eyberg
1304 N. 78th East Avenue
Tulsa, Oklahoma

"The Official Board of Antioch Methodist Church has voted to continue the standing order of TOGETHER as an All Family Church for another twelve months. TOGETHER has been a help to this church the past twelve months and will continue to meet the needs that our people have."

Rev. J. O. Wright, Pastor
Bradford, Tenn.

Consider the benefits of the ALL FAMILY PLAN for your church. Ask your pastor or write for information today. Your plan may be entered any month. Individual subscription rate still $3 a year, $5 for two years.

The midmonth magazine for Methodist Families

Together

740 North Rush Street, Chicago 11, Illinois

Luxurious Binding Stamped in Gold
576 pages • 55 illustrations in color

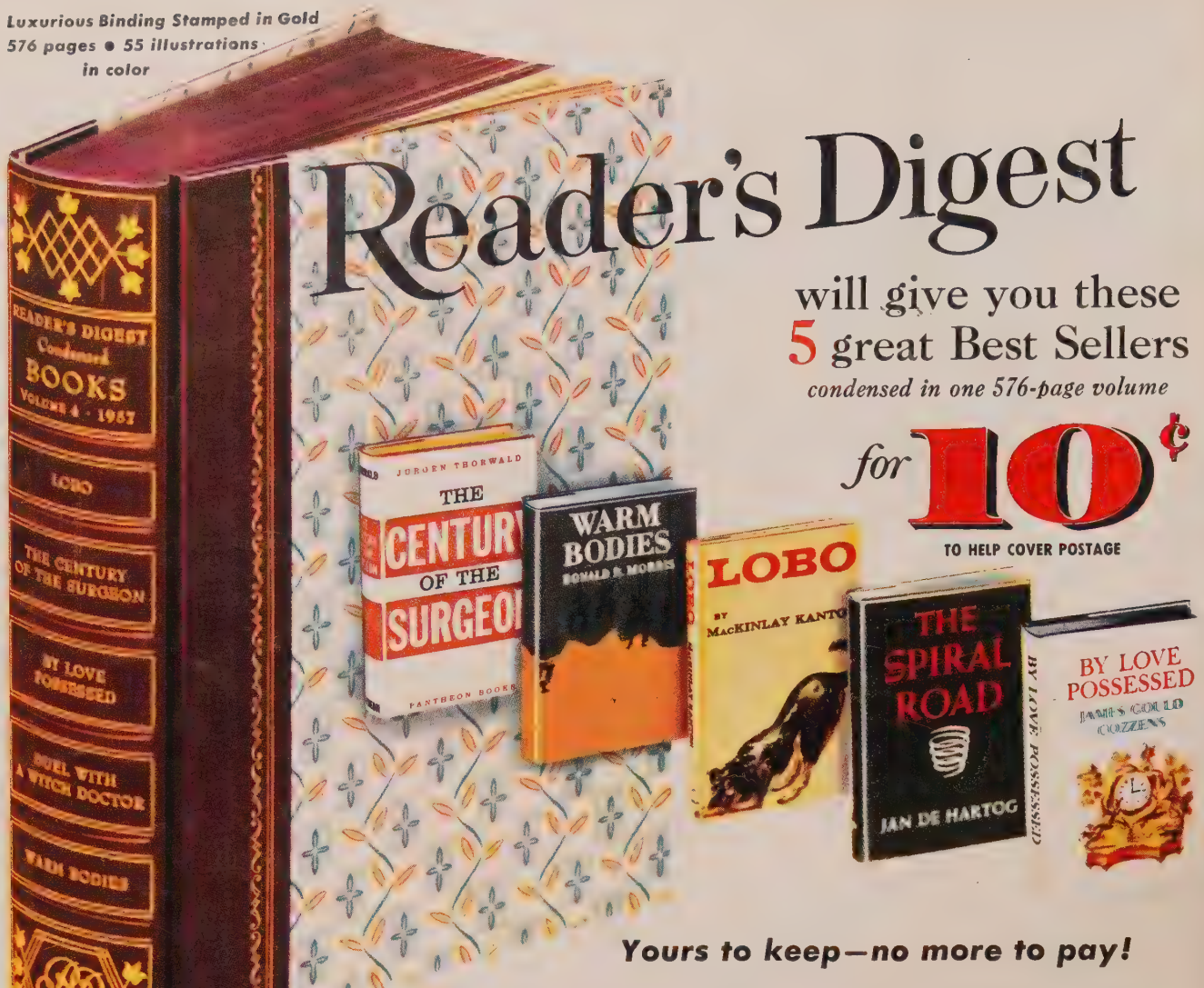
Reader's Digest

will give you these 5 great Best Sellers

condensed in one 576-page volume

for **10¢**

TO HELP COVER POSTAGE



Yours to keep—no more to pay!

YES, YOURS FOR 10¢. This book is waiting for you—ready to be shipped as soon as you send the Shipping Label. Its regular price is $2.44. But — to introduce you to Reader's Digest Condensed Books — you can get it for less than the cost of postage. It's yours to *keep* and there's *no obligation*. So mail Shipping Label (and 10¢ to help cover postage) today!

How Our 2½ Million Membership Makes This Bargain Possible

There *must* be very good reasons why 2½ million people have joined the Reader's Digest Condensed Book Club — making it the largest in America. Actually, there are *five* such reasons:

1) Members get current best sellers by fine authors — novels, biographies, important non-fiction.

2) Each volume contains four to six books—all skillfully condensed as only Reader's Digest editors know how, keeping the essential narrative, style and flavor. (None of these condensations ever appears in Reader's Digest *magazine*.)

3) The volumes (of over 550 pages each) are luxuriously bound, with backbone stamped in genuine gold; impressive additions to your library.

4) Only four volumes are issued each year; so you can be sure of having the time to read every one of them.

5) They are offered—*to members exclusively*—for only $2.44 each. (If bought separately, in the publishers' editions, the four to six books would cost you $20 to $25.) Our large membership enables us to pass tremendous savings on to you.

No obligation is attached to this offer. After shipping your book, we will enter your name as a TRIAL member. If after reading it you decide *not* to continue as a member, you may *keep* it and cancel your membership WITH NO OBLIGATION — simply by sending us a post card. If you decide to *remain* a member, do nothing; later volumes will be shipped as issued, one every 3 months. You pay $2.32 plus 12¢ postage for each, *after* delivery. You may cancel at any time.

Mail Shipping Label — With Only 10¢

But our supply of these introductory books is limited. *So please hurry.* Mail Shipping Label — and only 10¢ — AT ONCE. (Offer is limited to new trial members only.) *Reader's Digest Condensed Book Club, Pleasantville, N. Y.*

WHAT YOU GET FOR 10¢—You get these 5 great current books condensed in one volume:

BY LOVE POSSESSED — James Gould Cozzens' big best seller, sweeping the country like wildfire. *Time* magazine calls it "The best American novel of the year." Other reviewers say: "Spellbinding from start to finish." Publisher's price. **$5.00**

WARM BODIES—Perils of life in the peacetime Navy, hilariously portrayed by Donald R. Morris. Publisher's price. **$3.50**

THE CENTURY OF THE SURGEON — How the art of surgery came of age, vividly told by Jurgen Thorwald. Publisher's price. **$5.95**

LOBO—MacKinlay Kantor's delightful story of a canine scalawag who adopted a man. Publisher's price. **$2.75**

DUEL WITH A WITCH DOCTOR — Christianity clashes with black magic in the jungle. Exciting episode from Jan de Hartog's *The Spiral Road*. Publisher's price.....**$4.95**

Total Original Prices . . . $22.15

What Some Famous Readers Say:

James Michener says: "Our world is so full of written words busy people can afford time for only the very best. That is what the Club provides."

Cornelia Otis Skinner comments: "The editors have a gift for selecting all those books I've wanted to read but haven't found time for. They provide relaxation, enjoyment."

Lowell Thomas adds: "I am a frustrated man who wants to read everything worth while and lacks the time. The Club makes it possible to read the important books I would otherwise miss."

THIS SHIPPING LABEL IS WORTH $2.34 TO YOU

SHIPPING LABEL

FROM: READER'S DIGEST CONDENSED BOOK CLUB
Pleasantville, New York

RETURN POSTAGE GUARANTEED

TO: Your Name .....

Address .....

City ..... State .....

CONTENTS — BOOK

POSTMASTER: THIS PARCEL MAY BE OPENED FOR POSTAL INSPECTION IF NECESSARY

81

SCANNED 17 of 99
together_1958-02_2_2
2025-07-17
Box: IA40519623
Old Pallet: IA405196
Together 1958-02: Vol 2 Iss 2
INTERNET ARCHIVE
0040·8662

BISHOP G. BROMLEY OXNAM
I Believe in Man

PEG KEILHOLZ
How to Feed Hungry Methodists

St. Luke's
Oklahoma City
See
8 'MODERN' METHODIST CHURCHES

BERKELEY 5 CALIF

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

FEBRUARY 15, 1958 **Vol. 2, No. 2**

Family Church Supper	Cartoon by Graham Hunter	1
Marriage Brought Me Back to Church	Dale Evans	9
I Believe in Man	Bishop G. Bromley Oxnam	10
One Boy in 3 Million	Gardner Soule	12
A Look at Us . . . From Down Under	Alan Walker	15
The Gift of Second Sight	William F. McDermott	17
Unusual Methodists		18
Has Your Town a Nest Egg?	Daniel Longwell	20
Methodism's Hollywood	(Pictorial)	23
How to Feed Hungry Methodists	Peg Keilholz	26
The Best You've Got	I. A. R. Wylie	29
The Strange Impulse	Robert Zacks	31
Is It Good-by to Gothic?	Frank Lloyd Wright	32
Church Architecture Up Till Almost Now		34
8 'Modern' Methodist Churches	(Color Pictorial)	35
Honesty Comes on Tiptoes	Angie Hall	45
The Lure of Finding Rare Bibles	Frederick E. Maser	60
Talents for Christ	(Pictorial)	63
News of the World Parish		7, 66
Christian Symbolism	Martin Roper	75

OTHER FEATURES AND DEPARTMENTS

Letters	3	*Browsing in Fiction*	54
Teens Together	43	*Dr. Michalson's Column*	57
Looks at Movies	44	*Small Fry*	58
Spiritual Efficiency	47	*Methodist Almanack*	67
Light Unto My Path	48	*Shopping Together*	73
Looks at Books	50	*Let's Get Acquainted*	74

Advanced in design, new as tomorrow, is the sanctuary of St. Luke's Methodist Church at Oklahoma City. This modern church and the seven others in full color on pages 35-42 typify the current trend away from Gothic, as described by famed architect Frank Lloyd Wright on page 32. The color photograph is by A. Y. Owen.

FAMILY CHURCH SUPPER

Just as you look forward to the heart-warming experience of your forthcoming church supper, so you'll enjoy Graham Hunter's drawing. It won't be complete, however, without a few childish squeals, a rattle of pots and pans, and the aroma of fresh rolls coming out of the oven! For the newest ways to serve your church supper, turn to page 26 and read *How to Feed Hungry Methodists—in a Hurry.*

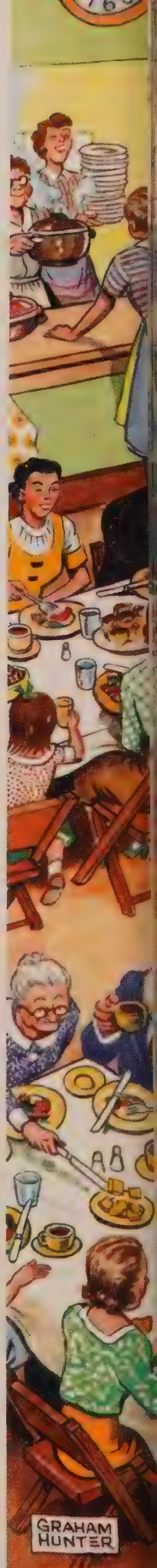
TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Opinions expressed do not necessarily reflect concurrence of The Methodist Church. *Editor:* Leland D. Case • *Executive Editor:* Paul Friggens • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* H. B. Teeter, Bruce L. Williams • *Editorial Assistants:* Else Bjornstad, Judy M. Johnson • *Contributing Editors:* Newman S. Cryer, Jr., Peg Keilholz, Carl Michalson, T. Otto Nall, H. F. Rall, Roy L. Smith • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher • *Publisher:* Lovick Pierce • *Copyright 1958 by* Lovick Pierce.

Manuscripts and Correspondence for publication: Write to Editorial Offices, 740 N. Rush St., Chicago 11, Ill. Authors should send postage.

Subscription: $3 per year, single copy 35¢. Write to TOGETHER Business Office, 740 N. Rush St., Chicago 11, Ill. Telephone MIchigan 2-6431.

Advertising: For rates, write to TOGETHER Advertising Department, 740 N. Rush St., Chicago 11.

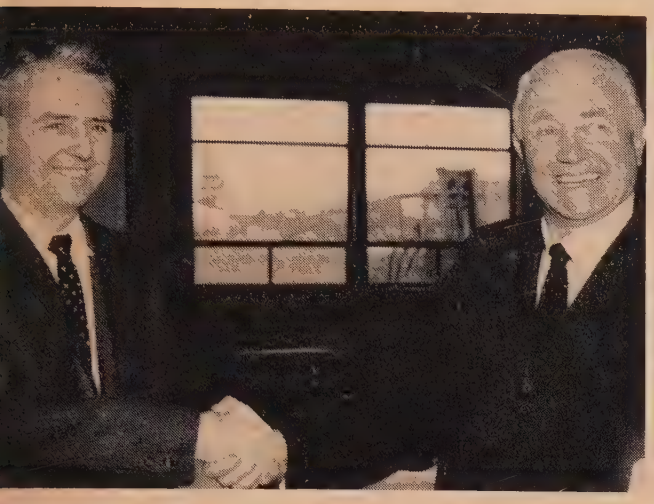
Entered as second-class mailing matter at Post Office in Chicago, Ill., under Act of March 3, 1879; additional entry at Nashville, Tenn. Accepted for mailing at special rate in Section 1103, Act of October 3, 1917, authorized July 5, 1918. *Change of Address:* Five weeks' advance notice, old and new addresses, and mailing label from current issue are needed. Mail to TOGETHER Business Office, 740 N. Rush St., Chicago.



San Francisco Area NEWS of Your Church in Action

Bishop Donald H. Tippett
83 McAllister Street, San Francisco 2, Calif.

Editor: Winston H. Taylor
83 McAllister Street, San Francisco 2, Calif.



On Bishop and Mrs. Tippett's return home from their three-month tour of duty in the Far East, they were greeted at San Francisco airport by a group of area people, among them Bert Nichols, lay leader at St. Paul's Church, South San Francisco.

Mike Conard Photo

When Bishop and Mrs. Tippett arrived on Okinawa for a Christmas and New Year's preaching mission to the armed forces, they were welcomed by Maj. Gen. Francis M. McAlister, left, commander of the Third Marine Division, along with several chaplains.

Christianity Wins Many Top Asian Leaders

"It's amazing how many of the top eaders in the Far East are Christian, ven though Christians are a small inority of the population." This and the ct that missionaries continue to be eeded were among the primary observaons by Bishop Tippett upon his and rs. Tippett's return after a three-month's ur of duty overseas.

The Tippetts visited nearly every site Methodist work in Korea, Japan, kinawa, Taiwan and Hong Kong, to ry a message from America and to see e mission work firsthand.

During the coming weeks they will pear at a number of meetings to tell e story of their tour. Report meetings cluded one Feb. 9 at Yuba City, and eb. 12 at Red Bluff. Scheduled are meetgs Feb. 16 at Tulare and Feb. 23 at odi, Mar. 2 at First-Oakland in the orning and Glide-San Francisco in the vening. Bishop Tippett, Bishop Gerald ennedy and the Rev. Roy Nichols of owns Memorial-Oakland conducted a ommission on Chaplains' school for ethodist chaplains of all services at ilomar early this month.

Here are some of Bishop Tippett's coments on the Far East:

JAPAN—The Kyodan (United Church) as two major difficulties, the lack of a storal appointment system and the fact at most of the preaching is on the holarly level of language and is highly theological with little ethical content. The mission schools are doing a wonderful work but perhaps too much has been done there at the expense of evangelism and social service, which are limited. After 100 years of missions only one-half of one per cent of the people are Christian.

KOREA—"Out of their poverty they have built many churches." The church is growing rapidly, but can't build fast enough to match the evangelistic zeal. The theological education is practical.

The youth movement is excellent, but two great needs are a student center in Seoul, to gather students and to train youth leaders, and a camp for youth. The former would be a memorial to the Rev. Kris Jensen, long a missionary in Korea.

When asked whether missionaries should continue to go to Korea, President Syngman Rhee, an active Methodist, told the bishop, "Of course we need missionaries."

TAIWAN (Formosa)—Here especially is Christian leadership in evidence. Methodists were late in arriving, mostly with evacuation from the mainland. They were asked to assume sponsorship of the new Soochow University, whose board president is commanding general of Free China military supply forces. General and Madame Chiang Kai-Shek, also Methodists, lead in prayer meetings and philanthropic work.

HONG KONG—The church is doing good work with refugees but can touch only a small part of the need. Kindergartens and adult classes are being stressed in the crowded cities.

On Okinawa, just before coming home, the bishop visited all the island's armed forces units, spoke nine times to some 2,000 persons and made radio and television appearances.

Military leaders said the visit "did much to encourage the many servicemen away from their families, particularly when they realized that the bishop gave up Christmas at home to be with them."

Everywhere in the Far East, reiterated the bishop, there is "tremendous opportunity" for the church to meet many needs of many people.

Slate Bishop's Dinners

Addition of a fourth location is one of the features for this second year of the Bishop's Dinners for Methodist Men, slated in late February. Sponsor is the conference Board of Lay Activities.

Bishop Tippett will speak at all the "men only" meetings on the subject of "Rise Up, O Men of God," dealing with the challenge of church work for laymen.

The new site is Trinity Church, Chico, where men from the northern part of the conference will gather the evening of Feb. 27.

The other sessions, which are on a regional rather than a district basis, will be Feb. 24 at San Leandro Church; Feb. 26 at First Church, Sacramento, and Feb. 28 at Roosevelt Junior High, Fresno.

In charge are Curtis Tarr of Aldersgate Church, Chico; Hugh Sherman of Laurel Church, Oakland; Col. Frank Paul of St. Mark's Church, Sacramento, and Judge Clare Pettit of Parlier, all district lay leaders.

Schedule Pastors' School

California-Nevada Pastors' School will move from summer to Apr. 7-11 and from campus to Mt. Hermon campground this year. The time change was the result of a survey of ministers' choices and is expected to result in increased enrollment, according to the Rev. Myron Herrell of Burlingame, dean.

Deadline for pre-registration is Mar. 15.

Speakers for the 1958 school will be Dr. Theodore Gill, editor of *The Christian Century*, on "The New Iconoclasm"; Dr. Milo Connick of Whittier College on "The Sermon on the Mount"; the Rev. John Magee of College of Puget Sound on "Reality and Prayer," and the Rev. Daniel Walker of First Church, Oakland, on the minister's personal life.

San Jose Has Sister City

Methodists have played a leading role among some 50 civic groups of San Jose, Calif., to make sister cities of San Jose and Okayama, Japan.

Affiliation ceremonies were held last spring as part of a program sponsored by the U.S. Information Administration for international friendship.

This fall, Mayor and Mrs. Hisashi Tabuchi of Okayama were guests of the city of San Jose. The program was arranged by the affiliation committee. Chairman is H. Price Webb of First Church, city director of adult education.

Also on the committee is Mrs. Florence Bryant, First Church. Dr. and Mrs. Lee M. Watanabe, Mr. and Mrs. Dave Tasuno, K. Mineta, and the Rev. and Mrs. Francis M. Hayashi, all of Wesley Church, aided with the program.

To Discuss Religious Life of Students at Colleges

The emphasis will be on junior colleges and the commuter student in California-Nevada's second Bishop's Convocation on Student Work, Mar. 14-15 at First Church, Modesto.

Bishop Tippett has called the convocation, in co-operation with the conference Board of Education's youth and student division, for student center directors, pastors near junior and other commuter colleges, and for college faculty members.

The sessions will consider the need for closer relationships of churches with junior colleges, formation of campus and local church Wesley Fellowships and ways of meeting spiritual needs of commuter students in all types of college and university situations.

Leadership, in addition to the bishop, will include Dr. Clarence P. Shedd, professor in religion in higher education at Yale Divinity School and now a visiting faculty member at Pacific School of Religion; Dr. Ernest Colwell, president of Southern California School of Theology; the Rev. Robert Leslie, associate professor of pastoral psychology and counseling at PSR; the Rev. Jameson Jones of the General Board of Education, and Dr. George L. Roehr, consultant in secondary education with the California Department of Education.

Mayor Hisashi Tabuchi of Okayama, Japan, was welcomed to San Jose this fall as the communities became "sister cities." He is seen here with his wife, who is in Japanese dress, and a group of citizens of San Jose, several of them prominent Methodists.

Wilkins Goes to New Post

The Rev. John R. Wilkins, executive secretary of the conference Board of Missions since 1955, was elected, Jan. 17, director of missionary education with the General Board of Missions. He plans to assume the new work, Mar. 1, with offices in New York City. No successor has been named for his post here.

Wilkins, who succeeds the Rev. Karl Quimby, will direct the board's work with conference and district missionary secretaries and in interdenominational summer missionary conferences.

A member of California-Nevada Conference since graduating from Boston University School of Theology in 1926, Wilkins served pastorates at Clarksburg, Oroville, and Burlingame. He has been superintendent of the Redwood-Shasta and San Jose districts. He has been a delegate to the last three General Conferences, as well as to the 1954 World Council of Churches assembly. A former president of Northern California-Nevada Council of Churches, he received an honorary Doctor of Divinity degree from College of the Pacific in 1954, the same year his book, *Let's Build*, was published. He also has served as chairman of the conference Board of World Peace.

Wilkins has traveled in China, Japan, the Philippines, Hawaii, and Germany.

Set Deadline for Contest

Several new hymns already have been received by the conference Commission on Worship in its search for hymns, according to the Rev. Fred Wilken of Grace Church, Fresno, chairman. Deadline for their submission to him is Apr. 1.

Some of the contributions include original music as well as words.

The three best hymns, written by a pastor, a church musician, and a layman during this year, are to be introduced at the 1958 annual conference session as its official hymns.

Recent Area Deaths

Two retired ministers and a minister's wife died recently.

Mrs. N. F. Johnson died Nov. 27 at Kingsley Manor in Los Angeles. Her husband retired in 1940 after pastorates in Northern California. She also was the widow of the Rev. R. U. Waldraven.

The Rev. Seijiro Uemura, who retired in 1949 after pastorates at Spokane, Portland, Denver, and Fresno, died Dec. 7 in Tulare.

The Rev. Chester C. McCown, 80, professor and dean emeritus of Pacific School of Religion, died Jan. 10 at his home in Berkeley. He had served as pastor and missionary prior to going to PSR in 1914 and had directed archeological excavation at the biblical city of Jerash.

GRAHAM HUNTER

eport Recent Church uilding and Remodeling

No slow-up is yet indicated in the ilding and improving of churches in n Francisco Area. Evidence of con-ued work is in these reports:

San Ramon Valley Church, Danville, gan 1958 by worshiping in its new apel, first unit built for a congregation ganized last July 7. The new parsonage o has been completed, and the old one nverted into a youth center. Planning under way for more classrooms.

The new $70,000 sanctuary of **Epworth Church, Fallon, Nev.,** was occu-ed Dec. 22, signaling the end of more an two years of construction, much of by volunteers. The masonry building o includes dining hall, kitchen, and fices. The basement has been in use classes during the past year. The nctuary permitted both expansion of ogram and cancellation of double orning services. Consecration by shop Tippett will be in late March.

The Clara Jane Crase memorial organ as dedicated Dec. 15 at **Grass Valley urch,** the gift of Simon L. Crase in emory of his wife. In preparation for e organ, the chancel was altered and panded at a cost of about $5,000.

Middletown Church has renovated its nctuary floor and is preparing to re-ace its chancel carpeting, according to e Rev. J. Foster Hamilton.

Almost $34,000 has been pledged by **ill Valley Church** members for the first ilding unit on their new five-acre site. ature of the unit has not been decided.

More than $83,000 was pledged in the **n Leandro Church's** development pro-am, mostly to clear building debt, but so to provide a start for a new church nearby San Lorenzo and to launch a youth center. The campaign featured a color movie, *The Center of Our Lives,* which was originated by Walton Chabrow, written by John Cotter and photographed by Hank Jones. The film was shown to gatherings of members in two homes each evening for a week. John L. Pearson was campaign chairman.

Hillsdale Church, San Mateo, raised some $87,000 in a similar effort—for debt reduction, more church-school rooms, and a start for a projected new church in West San Mateo.

Ground was broken Jan. 2 for a new four-bedroom parsonage for **Sparks, Nev., Church,** exactly one year after construction began on the new church plant.

Along with worship and pageantry, the 100th anniversary observance at First Church, San Jose, in November featured a sidewalk display of historic materials.

Winston Taylor

rst Church, Fresno, has a new face on the main building, dedicated 35 years ago. he brick and stucco exterior and the new spires match newer additions at right.

Students Wield Brushes

The Community Church at Yolo is a gleaming white since Oct. 5, when 30 students from the Student Christian Association on the Davis campus of the University of California came to town.

They swarmed over the church with brushes and buckets and, when tired, were revived by organ music played by Mrs. Ella Jenks of the church. The Woman's Society of Christian Service served lunch, and several men joined the students in painting and have since completed the job, according to the Rev. Bruce T. Baker, pastor.

For the students, this fulfilled a promise made last spring when they were in Yolo to paint the parsonage. The refurbishing of small churches is one of the group's practices in Christian service. Their leader is the Rev. Dave Burnight of Davis.

New Posts for COP Men

College of the Pacific President Robert E. Burns was elected in January as president of the National Association of Schools and Colleges of The Methodist Church. The association includes 104 instituitions of higher education.

Appointment of the Rev. Frank A. Lindhorst as chairman of the college's department of Bible and religious education was announced by President Burns. Lindhorst succeeds the late Rev. George H. Colliver, who founded the department.

At COP since 1945, Lindhorst has been professor of religious education and director of Christian community administration, developing a field work training to supplement classroom studies for those preparing for church-related vocations and other Christian service.

Previously he was a World War I army chaplain, pastor, director of religious education, Boy Scout executive, executive secrtary of Christian education for the Des Moines Area, and on the General Board of Education staff. He has an honorary Doctor of Divinity degree from College of Idaho, wrote the book, *The Minister Teaches Religion,* and is an authority in audio-visual education.

Several conference pastors have been called upon to teach Dr. Colliver's Bible courses during the remainder of the year, including the Rev. George Goodwin of Central Church, Stockton; the Rev. Wilbur Choy of St. Mark's Church, Stockton, and the Rev. Jackson Butler of Lodi.

Fire Destroys Church Unit

Much of the educational building of Christ Church, Santa Maria, was destroyed by fire Sunday night, Dec. 22.

Damage was estimated at $5,000. The loss was fully covered by insurance. Repairs began immediately, and services were continued as usual.

Guest Speaker on Radio

This month's speaker on the area's *Faith of Our Fathers* broadcast is Dr. Ralph Johnson, recently installed as president of Berkeley Baptist Divinity School.

Johnson is the fifth guest speaker in this winter's series. The program is aired over nine radio stations in Northern California and Nevada, as a service of the Area Commission on Public Relations and Promotion.

29 Go to Urban Life Meet

Twenty-eight ministers and one laywoman will represent San Francisco Area at the second National Methodist Convocation on Urban Life, Feb. 18-20 in Washington, D. C.

They will be led by the Rev. Charles Warren of Taylor Church, Oakland, chairman of the conference Board of Missions committee on urban work.

Discussion leaders will include the Rev. Elliott L. Fisher, San Jose District superintendent.

Only laywoman in the delegation is Mrs. Rebecca Obregon of the new Messiah Church, Oakland.

Churches Share Christmas

Churches shared their Christmas season dramatically with their communities, with such examples as these:

Nativity tableaux, using live animals, were enacted by youth groups of Elverta Church and by members of Monterey Church. The latter had its setting in the shelter of a huge, gnarled oak tree.

The MYF of First Church, Vallejo, visited a nativity scene in a nearby barn and re-enacted the Christmas story.

The sanctuary choir of Jones Church, San Francisco, was among groups chosen by the city department of recreation to sing an evening program in Union Square.

The choir of Temple Church, San Francisco, renewed an old custom of caroling while riding one of the famous cable cars. Some 25 members accepted the invitation of the municipal railway.

Church Marks 50th Year

Fiftieth anniversary of the building dedication of Shattuck Avenue Church, Oakland, was observed Jan. 26, with Bishop Tippett preaching.

The church began as a Sunday school, acquired its first property and building in 1892, and erected the present plant in 1907-08. Until that time the district had been a suburb of Oakland.

Two Ministers 'Re-retire'

Two Northern California ministers "retired again" as 1957 closed.

The Rev. C. B. Sylvester, in the ministry from 1901 until retiring from California-Nevada Conference in 1946, closed out eight years as associate at First Church, San Jose. He had served the same church as pastor 1929-36. Sylvester, who will continue to reside in San Jose, also was elected in December to receive the 33rd Degree in Scottish Rite Masonry.

At Corcoran, the Rev. E. N. Hernandez completed a five and one-half-year pastorate at the Latin-American Church. He has spent 44 years in the ministry, 41 of them as a member of Southern California-Arizona Conference. In 1956, upon integration of the Latin American Provisional Conference, he officially retired but continued to supply the Corcoran pulpit. He was responsible for starting the Latin churches in Bakersfield, Olinda, Fullerton and Watts. He will reside in Santa Paula.

Set Integration as Goal

The two Methodist churches in Livingston, Calif., have begun action looking toward the day when they will be part of the same conference, and perhaps the same congregation.

First Church, in California-Nevada Conference, and Grace Church, in Pacific Japanese Provisional Conference, have selected a joint committee for exploration of the churches' work together.

Already the Methodist Men's group is being united as a single club, while the congregations will combine for worship next summer.

New minister of music at San Ramon Valley Church, Danville, is Mauritz Lundholm, who is organizing the chancel choir for the congregation formed last July. Lundholm has directed music in large churches of both California and Massachusetts.

Discussion leaders at this month's annual convention of the National Association of Methodist Hospitals and Homes, in Chicago, included Roy J. Pryor of First Church, Palo Alto, chairman of the conference Board of Hospitals and Homes, and the Rev. Harold R. Barnes, executive director of Fred Finch Children's Home in Oakland.

New educational assistant at Tulare Church is Mrs. Louis Trumbo, active in the church during a former residence in the city.

The Rev. Hamilton Boswell of Jones Church, San Francisco, participated during January in a Washington, D. C., conference concerned with ways of ending racial discrimination in employment. The meeting was called by Vice-President Nixon as chairman of the President's Committee on Federal Contracts. Minority group resources were given special attention.

Sixtieth wedding anniversary of Mr. and Mrs. R. S. Wells of St. Paul's Church, Fresno, was observed Dec. 29 with a reception in the church parlors.

New parsonage arrivals include Kenneth Douglas, born Nov. 21 to the Rev. and Mrs. Wayne H. Long of Orland Federated Church; Philip Stuart, born Dec. 7 to the Rev. and Mrs. Philip Whitmer of Carlmont Church; Matthew Wesley, born Dec. 14 to the Rev. and Mrs. Wesley Yamaka of Grace Church, Livingston; James Winfred, born June 4, 1957, and adopted Dec. 23 by the Rev. and Mrs. Richard M. Kendall of Elmhurst Church, Oakland.

Appointments of supply pastors by Bishop Tippett include Oscar Rodriguez to Latin American Church, Corcoran, and Richard E. Penaluna to Placerville Federated Church.

New director of Christian education at First Church, Fresno, is Miss Mona Dyer. For the past eight years she has filled a similar position at First Church, Champaign, Ill.

At the recent assembly of the National Council of Churches, the Rev. Robert Moon of San Leandro was appointed to the executive committee of the Divisison of Christian Life and Work.

Golden wedding anniversary of the Rev. and Mrs. George Briggs of Trinity Church, Berkeley, was celebrated Christmas Eve. They have retired from long service as missionaries in India.

A new radio program, *Evening Pulpit,* has been launched by First Church, Oakland, at 7:30 p.m. each Sunday on Station KRE, Berkeley. It includes a sermon by the Rev. Daniel D. Walker, pastor, and music by the church's choirs.

GRAHAM HUNTER

you give enjoyment PLUS

when you give Together

Because TOGETHER is a magazine to enjoy . . . to relax with . . . to feel good about, it makes an ideal gift. In addition, when you give TOGETHER, to hospitals, libraries, colleges and institutions of all kinds, you also help to inspire and inform impressionable students, the sick and bedridden, servicemen and unchurched members of your community who need Christian inspiration and information . . . and who will enjoy TOGETHER'S approach to Methodism-in-action.

TOGETHER gift subscriptions may be added to your church's ALL FAMILY PLAN any month at the special $2 a year rate. Have your pastor forward your order, giving names and addresses. Or, you may send your gift order direct to the TOGETHER Business Office, 740 N. Rush Street, Chicago. You will pay $3 a year for the first subscription and only $2 a year for each additional one year gift subscription on the same order.

Act promptly, for the sooner your gift subscription list is received, the sooner TOGETHER can reach out to entertain, inform, inspire!

Together

740 North Rush Street, Chicago 11, Illinois
Midmonth magazine for Methodist Families

Selected Bits from Your

Letters

uddenly, a Door Opened . . .

[NAME WITHHELD AT REQUEST.]

The Night That I Crossed the Bridge lovember, page 11], helped me out of lonely dungeon of gloom and despair. ctually, I can't begin to tell you how uch differently those few paragraphs ade me feel about my affliction—men- illness—although the article was in way related to emotional sickness. Several months ago, I suffered a eakdown severe enough to require cal hospitalization for several weeks. have actually contemplated suicide, ay God forgive me. Among other ings, I feared my illness might pro- ess until I was a catatonic creature ddled pathetically on a floor in an stitution. Then I read Mrs. Rhine- ith's stirring personal testimony— d suddenly a door opened.

now Your Family Tree?

MR. AND MRS. ROBERT LENON
Patagonia, Ariz.

Make Your Family Live [November, ge 58] was especially good. We have llowed much the same procedure, essing the listing of the areas in which e individual members of the family ed out their life spans. With this fact own, future researchers will know ere to go to consult old courthouse ords and break the mysteries of e branches of the family, and possibly ry the findings back another genera- n or two.

ateful for the Uplift

MARCELLA MITCHELL
South Bend, Ind.

I read *Weekly Meditations on the ternational Sunday School Lessons* om TOGETHER . . . I am not only a bscriber but took *The Christian Ad- cate* for many years. I am thankful all who give these magazines their lifting quality.

07 Methodist-related Colleges

W. A. PORTER, *Business Manager*
Birdville Public Schools
Fort Worth 11, Tex.

I especially enjoyed *The Methodist niversity and College All-American evens* [December, page 46]. It set me wondering on a point about which rhaps others may have been interested —just which are, and where are, all our Methodist universities and colleges (both football-playing and nonparticipating)?

There are 107 Methodist-related colleges and universities. For more complete information, contact the Board of Education, Nashville, Tenn.—EDS.

'Artistic Trash!'

MRS. OTTO WELLS
Fairmount, Ind.

The pictures of the life of Christ in TOGETHER [December, page 35] are interesting, with beautiful coloring. Surely, we all agree that an artist has a right to picture the universal Christ in his own national setting. But one figure on page 35 is vulgar. Another on page 37 is indecent. And the Crucifixion scene on page 41 is, in my opinion, hideous and revolting.

Those three blotches and smears don't look at all like human beings. I suppose they are symbolic, designed to appeal most of all to eggheads and highbrows.

We doubt that most readers will agree. Christ lived in Asia—and it is quite possible that artists of India could depict him with truer insight than do most Western painters.—EDS.

'Think and Let Think'

EARL W. SEELEY
Manchester, Iowa

The critics of Bishop Gerald Kennedy's book reviews [November, page 3] should read and memorize Philippians 4:8 and be more tolerant, with a decent respect for the opinions of people who advocate purity of thought and conscience.

On Welcoming Ex-Catholics

GILBERT E. WARD
Plain, Wis.

I wish to compliment Hartwell Daley for his article, *Helping Ex-Catholics Feel at Home* [December, page 19]. Since I live in a Catholic community, I have long felt the need for an article of this nature.

It does much more than tell how to make ex-Catholics feel at home. It explains our differences, yet emphasizes our similarities. These we must constantly keep in mind. Secondly, it ap-

Samsonite Exclusive!

SAMSONITE PLASTISHIELD

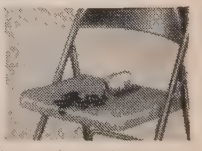
brings the upholstered look to the world's strongest steel chair

Your church instantly takes on new elegance with Samsonite PlastiShield folding chairs!

Samsonite has discovered that vinyl sealed to steel actually resists damage better—is more durable. What's more, PlastiShield, guaranteed by GOOD HOUSEKEEPING, has the look and feel of fabric to go along with its colossal strength. In washable tan or grey monk's cloth pattern.

Samsonite is slash-proof! Knife blades are ineffectual against PlastiShield's surface. Won't nick, cut or tear.

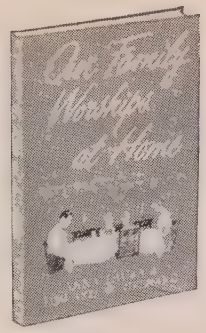
Samsonite is burn-proof! Let cigarettes burn right down to the tip—not a sear or singe on PlastiShield's surface.



Samsonite is stain-proof! PlastiShield's protective surface sponges clean. Even nail polish or polish remover rubs right off.

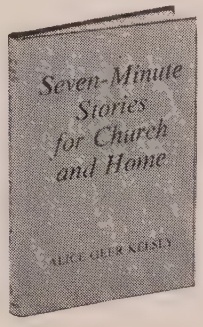
FOR FREE BOOKLET write today to: Shwayder Bros., Inc., Institutional Seating, Dept. T0-2, Detroit 29, Mich.

OUR FAMILY WORSHIPS AT HOME



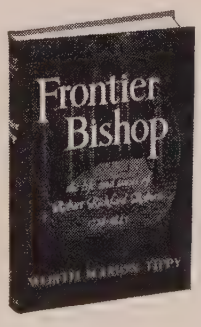
Anna Laura and Edward W. Gebhard. 49 devotion-discussions applying the Bible to daily living, for families with children over 9. This book is a valuable resource for developing family worship. $2.50

SEVEN-MINUTE STORIES FOR CHURCH AND HOME



Alice Geer Kelsey. 36 new stories for juniors by a well-known author and junior leader. Included are tales of the Cherokee Indians, stories of the Philippines, stories with Bible texts, and many others. $2

FRONTIER BISHOP



Worth Marion Tippy. An absorbing account of a colorful individual who was deeply involved in the life of his church between 1778-1843—Robert Richford Roberts, sixth bishop of the Methodist Episcopal Church. $3.50

All three books ready Feb. 10

ORDER FROM YOUR BOOKSTORE

ABINGDON PRESS

Publishers of THE INTERPRETER'S BIBLE

proaches the whole problem in a loving, Christlike manner.

Helped Ex-Catholic Adjust

HARRY B. MILES, JR., *Pastor*
Christ Methodist Church
Sergeantsville, N.J.

I have a letter from a new member of our Kingwood Methodist Church. She is a young woman with three children who recently married a young man from our church. Her former husband and she were Roman Catholics and it is thrilling to witness her adjustment in the Protestant faith during the last 14 months. She now is a member of The Methodist Church and has her three children enrolled in church school.

TOGETHER can take much of the credit for helping this woman adjust to the Protestant faith and become sincerely involved in the program of The Methodist Church.

Recently she wrote me about TOGETHER, saying in part: "One thing I appreciate about the magazine is that there is no prejudice about any of its contents. It speaks with respect of other religions, races, etc. . . ."

From Fairly New Protestant

MRS. D. W. VANPELT
Houston, Tex.

I've just read *Helping Ex-Catholics Feel at Home.* I guess I enjoyed it more than most, for I was a Catholic for 36 years before becoming a Methodist in 1950. I could fill a book with my feelings on this subject . . .

I'd like to give an example of what I mean: The Catholic Church taught me to pray, but The Methodist Church taught me how to pray. While the Catholic Church taught me the importance of praying, the Methodist taught me reverence and *listening* while praying. The Catholics preached charity but the Methodists practiced love. I'm not critical, just a happy, contented, fairly new Protestant, trying to learn what I can and at the same time wanting to help others.

Taken in by Mrs. Bixby?

G. F. HUBBARTT
Warren, Ind.

Reluctantly I point out a flaw in what was otherwise an excellent article by Dr. G. W. Crane, *Write Your Thank You!* [November, page 43]. He was taken in by the fiction in reference to Mrs. Bixby. William E. Barton in his book, *A Beautiful Blunder,* shows that she was a phony. It is true her sons Charles N. and Oliver C. were killed in battle. Henry C. was honorably discharged, but her sons, Arthur E. and George W. were both deserters; the latter died a down-and-outer in Chicago in 1900.

Dr. Barton states that Mrs. Bixby was deceitful and worked on the sympathies of kindhearted officials and church people to get sympathy and cash. Of course, while Lincoln was misled, his letter shows his own generous spirit.

While the writer quotes one source there are others who take the opposite side. In any event, Lincoln's letter illustrates his Christian concern and is a masterful example of a gracious thank you.—EDS.

Mrs. Keith Is Too Right!

MRS. JOHN SIMON
Beloit, Wis.

After reading Talmage Mallory's critical letter [December, page 3] on *My Children Are Making Me Over* [October, page 31], I went back and reread the article. For the sake of Juanita Keith, the author, I'd like to say I think it is a fine article and I'm sure there are others who do, too.

Parents are not perfect and often their children are just the ones to point out the imperfections. I think Mrs. Keith strikes a happy balance in the area of discipline. And, Mr. Mallory, who said the daughter didn't knock? You are reading into it what is not there.

Have Churches Failed?

LON A. SPEER, *Pastor*
First Methodist Church
Midkiff, Tex.

I have just read *Do War Toys Hurt Your Children?* [December, page 32]. . . . Your article indicates that war toys are accepted by most parents in this culture. This is no surprise, but we are surprised at how few Christian parents reject them. In general, your writers appear to accept war toys because they accept war. Their acceptance of war toys is a reflection of our acceptance of war as an instrument of national policy.

The games children play reflect the roles their parents and other adults fill. By playing a part, the child is preparing to live that same part when he becomes a man. By playing soldier, the child is prepared for becoming a soldier. Neither the adult role nor the childhood play can be labeled cause and effect. There is a mutual interaction between the adult culture and the play of the child. . . .

A note of sadness runs through the entire powwow. The churches have failed. The ideals of our culture have

"Because of my nervous stomach, my doctor started me on Postum"

"I was nervous, irritable . . . my stomach didn't feel right. I was tired most of the time . . . and yet, I slept poorly.

"I loved coffee . . . and I found the more nervous, upset and tired I felt, the more coffee I drank.

"Finally, I went to the doctor, and he pointed out that perhaps I was '*over-coffeed*' . . . getting too much caffein. He suggested a change . . . advised me to drink Postum instead . . . because Postum's 100% caffein-free.

"And Postum's really good . . . doubly so because I feel and sleep so much better. My husband says I look younger, too!"

Postum is 100% coffee-free

Another fine product of General Foods.

Worship in comfort with individual seating by

HEYWOOD-WAKEFIELD EST. 1826

More and more places of worship are featuring individual comfort and privacy with Heywood-Wakefield seating. Tastefully designed and manufactured to highest quality standards, chairs are available with a variety of hymnal racks and aisle ends adapted to the requirements of each specific denomination. Write for illustrated folder.

HEYWOOD-WAKEFIELD COMPANY
Church Seating Division
MENOMINEE, MICHIGAN

AMAZING NEW FUND RAISING PLAN!

MAKE LITERALLY $1,000's

in one night

ONE DOLLAR PROFIT on each sale of terrific new home product that can be sold by your group in one evening sale, and make year's budget overnight! Low cost—$2.98 per unit.

Product SELLS On Sight—Needed In Every Home. PRE-SOLD by ads in 10 leading magazines—plus Good Housekeeping Seal.

WRITE For FREE INFORMATION

ODOR-AIRE
330 N. MOSLEY
Wichita, Kansas
Send me immediately information on *new* plan for fund raising for large or small groups.

NAME _____

ADDRESS _____

ODOR-AIRE, INC. WICHITA, KANSAS

frustrated the parents who sought to avoid war toys. The avalanche of TV, comics, and movies has diverted our minds from the problem of war toys. The New Testament does not call for people who will go to war *reluctantly.* It calls for people who will *make peace.* They shall be called sons of God.

There is more to the story than you told.

Tip to Speech Students

MISS PAULINE JUDSON
Wingdale, N.Y.

I am a student nurse at Harlem Valley State Hospital, Wingdale, New York. Our first year is being spent mainly at New Paltz College where I am taking many subjects, one being speech.

Last month we were to give a speech of inquiry, in which you present two sides of a problem. For this I used *How Bad Are GIs Abroad?* [June, page 13 and July, page 20]. For a final examination I plan to give another speech of inquiry. For this I shall use *Do War Toys Hurt Your Children?*

I am sure that if anyone is taking a speech course TOGETHER will help him very much.

Defender of TV and Comics

MRS. L. G. FOWLER
Forsan, Texas

I have always enjoyed TOGETHER and have agreed with a great many things. But in *Do War Toys Hurt Your Children?* a great many letters blame TV, comics, and movies for children's misbehavior.

Our children play with guns. But my husband, who was in World War II, has taught them that some guns do great harm. As for comic books, some should be taken off the newsstands, but we have found others to be wholesome for all ages. We choose the movies for the whole family to enjoy; if we think our children shouldn't see a movie, we do not take them. . . . I do not believe TV and guns will ruin my children any more than movies or comics did me.

A Ministry in Music

ROBERT C. WILLIAMS
Asst. Dir., Gen. Board of Lay Activities
Chicago, Ill.

After reading Ralph Freese's article, *'Hallelujah' Rings Out in California!* [December, page 31], I am more appreciative than ever for having sung under the direction of Dr. Gordon Bachlund in Grace Church, Long Beach, Calif.

He selected hymns to carry out the theme of the sermon. He told us the stories of the hymns. We learned many passages of Scripture through the anthems we sang. His rendition of "Comfort Ye" from *The Messiah* was an annual event awaited by young and old alike. His influence upon the youth of our church was great.

I am firmly convinced that Dr. Bachlund's ministry of music was almost as effective as the ministry of the pastors under whom we served.

Can Critics Be Christian?

H. E. BAKER, *Pastor (Assoc.)*
First Methodist Church
Daytona Beach, Fla.

I like TOGETHER. But I feel that readers have a right to criticize its contents without being branded as "stodgy and narrow-minded" [November, page 8]. Because a thing is modern does not necessarily mean it is Christian. We can become so broad that we will have no depth. Let us be Christian in our attitudes.

'Please Don't Change'

CLEVIS O. LAVERTY, *Pastor*
Cape Porpoise Methodist Church
Cape Porpoise, Me.

I do not know who is responsible for the make-up of TOGETHER, but please do not change it. The acceptance here has been 100 per cent. I think that instituting the All-Family Plan has been one of the best things that I have done. It is the popular magazine in everyone's household at Cape Porpoise.

A Luxury Down Under

ROBERT R. SMITH, *Pastor*
Wesley Parsonage
Hamilton, N.S.W., Australia

As a regular reader of TOGETHER, I am wondering if my name and address could appear in your hobby feature—I collect church bulletins and papers.

Your magazine is a masterpiece and a luxury product from Australian standards. We keenly anticipate each issue.

TOGETHER *overseas subscriptions are $4.50, except for Central and South America, which are $3. In Canada and Mexico,* TOGETHER *is $3.50.*—EDS.

A Colorful Hobby

J. FRED STILWELL
Amity, Mo.

An interesting hobby is a collection of beautiful pictures. We save the beautiful center color section of TOGETHER each month and now have a complete file. TOGETHER is the best religious magazine now published. We have sent in more than 300 subscribers from our own and neighboring churches.

Together / NEWSLETTER

ETHODISTS NEED NEW CHURCH A DAY. More leaders are urging Methodists to get rolling on new construction and remodeling. Currently the denomination spends $100 million annually, or one-eighth the nation's total. Its U.S. properties are worth a record $2.3 billion, more than triple their value 10 years ago. But population growth is pressing. There are 1,286 new congregations still housed in temporary quarters. By 1975, an estimated 6,800 new churches must be in operation. This means launching a new building, two remodeling projects a day.

AMINE IN INDIA? It's a definite prospect, warns the Methodist Committee for Overseas Relief. Floods and drought have dealt hard blows to Indian economy. Food production—down as much as 55 per cent in some areas—may drop 4 million tons. Eighty million people, one-fifth India's population, face food shortages. MCOR is planning to raise at least $100,000 more than its planned allocation of $74,000 to send to India.

) SEGREGATED SCHOOLS IN CHURCHES. The Methodist Board of Education has scored proposals to operate some segregated schools in church facilities, if a state abolishes its public-school system. The idea, says the board, has elements "which endanger our democratic way of life and threaten the integrity of our churches."

URCH SCHOOLS BOOMING. Methodist leaders, who have seen fewer and fewer church schools in the last 10 years, are optimistic about the future. Last year the denomination gained 228 new church schools, with membership soaring to a record 7,058,427.

ETHODIST COLLEGES 50 YEARS BEHIND? Some influential laymen and educators now view Methodism's program to beef up its related schools as merely a good start. What's needed next, in 1960-64, is a church-wide campaign for capital funds, they say. Methodist institutions need modern, expanded facilities on a par with tax-supported schools, these sources feel. To back up their claim, they point to growing enrollment in Methodist colleges (now 235,000, eight per cent of the nation's total), antiquated buildings and equipment. (See For Colleges: A Big Push on page 67.)

EW MINISTER LOSSES. Each year since 1950 the number of Methodist ministers has increased slightly. But now there's a slump. Losses in 1957 dropped the total to 17,574, or 212 fewer effective ministers than in 1956. Increasingly the church is leaning on supply pastors, who have tripled since 1940 (from 2,177 to 6,716 in 1957).

EAD U.S. EDUCATORS. Dr. William W. Whitehouse, president of Methodist-related Albion (Mich.) College, is new president of the Association of American Colleges. New president of The Methodist Church's National Association of Schools and Colleges is Dr. Robert E. Burns, president of 106-year-old College of the Pacific, Stockton, Calif.

(For more church news see page 66)

Enjoy financial security in an insecure world

Thousands of men and women are happily unconcerned about the ups and downs of the stock market.

They are secure, and enjoy better-than-average returns on their money, large deductions in income tax, and a deep sense of satisfaction because they are contributing to the betterment of the world.

They are holders of American Bible Society Annuity Agreements.

In the 115 years the American Bible Society has been writing annuities it has never failed. During the Civil War, World War I and World War II—and even throughout the severe economic depressions following the Panics of 1873, 1893 and 1929—every annuity payment was made on time for the full amount. No wonder these annuities are recommended as safe, proper investments by so many banks and counsellors.

These annuities which are such a blessing to those who own them also bless mankind, for they help the Society in its vital ministry of bringing the Bible to people everywhere in their own language.

Prompt, full payments without fail for over a century

AN INCOME ASSURED

Send Coupon Today!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet T-82, entitled "A Gift That Lives."

Name_____

Address_____

City_____ Zone___ State____

It's time for you to help select the

METHODIST FAMILY OF THE YEAR

SOMEWHERE in our church is the family that will be named the 1958 Methodist Family of the Year.

Each Methodist church has been asked to nominate one family from its congregation for this honor. You can help by suggesting the one family you'd be proudest to have represent your church at the Third National Conference on Family Life in Chicago next October 17-19.

Every reader of TOGETHER, any individual or a group in the local church may suggest a family. The official board of each church will determine the local nomination. (No nominations can be made directly to TOGETHER.) Each candidate will be screened by official family-life judges at the district, conference, and, finally, the national level.

The 1958 Methodist Family of the Year will be guests of TOGETHER at the Third National Conference on Family Life in Chicago. In addition, you'll find them featured in the October issue of TOGETHER.

Here are the qualifications for the Family of the Year:

1. **Parents age 50 or under.**
2. **Two or more children, at least one teen-ager, baptized and church members, or in Sunday school.**
3. **Family exemplifies inspiring Christian family living.**
4. **Family applies Christian ethics in business or profession.**
5. **Family takes a creative role in church and community life.**
6. **Family members are known as warm, good neighbors.**

Look about you as you participate in church and community affairs these next few weeks. Decide which family, of all those you know, best fits these qualifications, and then tell the board members of your church why you think they should nominate the family of your choice. April 18 is the deadline for your church to name its family! Your pastor has complete details.

The family of film stars Dale Evans and Roy Rogers finds closeness together in seeking nearness to God.

Marriage brought me back to church

By DALE EVANS

THE OTHER EVENING Roy and I were looking through one of our family scrapbooks. It hardly seemed possible to us that we have been married for more than 10 years—since December 31, 1947, to be exact.

Like all couples, we have had our good times and our sad moments. But the total of our worth to each other and our children, and our association with other human beings, seems to be summed up in the words in Matthew 7:7: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

It was shortly after our marriage that I returned to the church, largely because I felt that our children should receive religious training. Both Roy and I had gone to church when we were children, but the pressures of show business in later years gave us the feeling that we "didn't have time" for church on Sunday mornings.

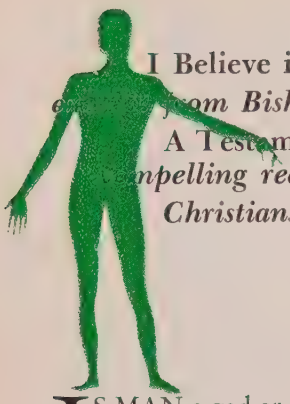
Well, I soon felt much closer to my children—but Roy said that he felt left out. Finally he had a long talk with our minister—and our family became a unit, worshiping together.

In many little ways our faith grew, so that when the Lord chose to take our little girl, Robin, from us, we had the strength to survive our grief, secure in our knowledge of her immortal happiness.

As the years passed we dared to "mix religion with show business." We discovered that our critics were a small minority and that we were spiritually enriched to a degree we could never measure, particularly by the many hundreds who began to write us, saying that we were being remembered in their prayers.

Today with our family of eight—including my boy, Tom Fox, who lives away from us now, and Cheryl, who was adopted 17 years ago by Roy and the late Arlene Rogers, and who will soon marry the man of her choice—we feel we are the happiest, luckiest couple in the world. And we are grateful.

We know that none of this would have happened had we not sought and found God's love and blessing, which is there for everyone in the world to discover.



I Believe in Man *is an excerpt from Bishop Oxnam's* **A Testament of Faith,** *compelling reading for all Christians of our age.*

I Believe in Man

IS MAN a god or a beast? Which is it: "To the strong belong the spoils" or "The meek shall inherit the earth"? For myself, I must start with the fact that God created us in his own image. I think of man as a son of God and of God as the father of us all.

There are those who argue that no man is the son of God until he has accepted Christ and declared adherence to a man-made creed alleged to be final and therefore not subject to change. They speak of adoption. To me, this is to betray the very Christ they demand that we accept. If God is father, we belong to one human family and are brothers. Man is endowed with real dignity. No matter what the color of his skin, the place of his birth, or the faith in which he is reared, he is my brother.

I believe in man because of the capacities with which he is endowed. There is no limit to the outreaches of his intellect. The *Iliad* and the *Odyssey* were written by a man; so, too, *The Divine Comedy,* the plays of Shakespeare, and *Faust.* Dedicated men and women, disciplined and devout, have stood before chemistry tables and the physicist's desk—mathematicians, biologists, astronomers—all have driven themselves day and night in quest of truth.

I believe the mind of man will shortly find answers to the problems of travel among the planets. New sources of power are sufficient answer to yesterday's fear that oil and coal reserves would soon be exhausted. In a word, I believe in man. His intellect is sufficient for the solution of his problems, for the phrasing of his thought, and the pushing out to the answer of the last question. He is unconquerable, save only as he defies the moral law and destroys himself. This he *can* do; I do not believe he *will.*

He has infinite capacity for love. He can hate, too, but I believe in him because I have looked into the eyes of a mother holding a baby in her arms and into the eyes of a father whose son was receiving his degree at college. Men and women have given their lives for others and have revealed the "greater love" Jesus described. If there be a "calling of the roll up yonder" we will hear the names of men and women who gave their lives for truth, for beauty, for country, and for the world.

When God sought to break through the last barrier, he revealed himself in a Person. Christ was born of a woman and laid in a manger. God thought man of such worth that he chose man for his own incarnation. This is the supreme exaltation of man.

Christians of recent centuries have been so concerned to prove the deity of Jesus that they have well-nigh forgotten his humanity. It was his humanity the Apostles' Creed sought to make clear. He was born. He suffered. He was crucified. He died. He was buried. He was a man in whom God made himself fully known. I believe in man because God believes in man. He believed in him so much that He saw in man a fit habitation for himself.

I believe in man because he has demonstrated that he, a lone individual, can stand against the massed power of class, race, or nation. He can refuse to bow to Baal.

I believe in man. He can stand at times disillusioned and in despair, faith gone, and fearful of empty sky, but, nonetheless, with head unbowed. This is the being who, with faith restored, will overcome the world.

Jesus suffered a cross and transformed it into a symbol of salvation. He loved and forgave his tormentors and died with a prayer upon his lips. Others have done so, too.

I know man can become a devil. I can understand those who see man as fallen, cursed by original sin, alienated from God, a beast. Man can be all of this. He can torture his fellows. He can become a sadist too revolting to describe. This I know. But he can also carry a cross to Calvary; he can die for a friend; he can be merciful; he can love. The terrible meek conquers the terror Rome.

I believe in man because he is a rational being. He cannot fulfill his destiny except as he exercises reason. Given freedom within which to reason, man transcends his limitations. He soon learns there is only so much food that can be eaten, so much raiment that can be worn. He tires of the palace and turns to the cottage. Overindulgence in sex becomes impotency. The physical has its limitations. But in the realm of the intellect and in the life of the spirit, the road leads upward to the light. The mind moves on. It enters new worlds that are but gateways to more new worlds, and thus it goes.

Man possesses God-given reason, a gift never to be discounted. In it lies the power to realize dreams. It is when man thinks things are impossible that he despairs. It is the linkage of reason and love that assures victory. Man is an animal, but he is also soul and mind. He worships. He thinks. He loves. Emancipation awaits the union of thought and love.

It is not to worship ourselves to appreciate and to appraise our capacities. Man has been able to move out beyond his selfish interests, beyond his family, his tribe and clan beyond the nation, beyond his race.

I can understand the pessimism of ome religious thinkers whose only nswer is, "Man is a fallen creature, ursed by original sin, disposed to vil, damned unless he accepts Christ." But this is not man as I see im. I see man as God's own handi-vork. Man was created by God. I see im endowed with reason, a being f infinite capacities. I am constantly ware of the love that is ever pres-nt in the homes of the world, the ove of a man for his wife, or the ove of children for parents, and arents for children.

I know there is a fundamental con-radiction in society. On Sunday we eclare, "He who would be the great-st among you must become the ervant of all," and too often during he weekday we insist, "Self-interest s the only sufficient motive to drive nen to real achievement." But I now what men and women can be. see man as fit for the incarnation f God; and in Jesus I see what he an become. I believe in man.

I believe that man can master the nysteries of his own inner life. I hink we are at that task.

If God were but an image made f precious metal, it would be pos-ible to measure, weigh, analyze, and ome at last to a scientific report on he nature of God. But God is not graven image. All that I have said of the spirit may lead to life more abundant than man has known. I believe in man because I am sure that all his achievements to the present are but the first steps of a journey that leads from the plains to the plateaus and that beyond are the mountain ranges and the sunrises.

I believe in man because I see in him not only a member of my family, my community, my nation, but a person created by God, an individual with intrinsic worth. He has this worth whether he be Chinese, Russian, or British; whether he be black, brown, white, yellow, or red; whether he be Buddhist, Hindu, or Christian. Men, not things, are the goal of social living. We speak of the supremacy of personality and the infinite worth of persons. "Reverence for life" is Schweitzer's phrase.

Men whose philosophies are as separated as the poles appear to be moved by this recognition of the worth of man. How do we account for the blazing indignation of the revolutionist, the moral denunciations of the prophet, the sorrowing heart of Jesus as he looked upon the great city and cried, "O Jerusalem, Jerusalem"? It must be that man is seen for what he is—a brother, a son of God.

I believe in democracy because I believe in man. The people blunder. They are fooled. They can be persuaded by raucous voice and propaganda page. But there comes a day of reckoning. Unless we can believe that, the democratic dream vanishes. The voice at Gettysburg, a single voice, has become the voice of millions; and these millions will yet be heard in Hungary and Poland, in satellite lands, and in the great center of tyranny. Government of the people, by the people, for the people will not perish, unless the people themselves lose faith in man.

There is something God-given in man's scorn of tyranny. Neither torture nor brainwashing, propaganda nor police, can destroy the inner resolve to be free. There is something in the constitution of man that drives him to destroy the dictator. I believe it was put there by the Creator. I believe in man. I think he will preserve his freedom. I hold he will use that freedom to bring peace to warring humanity, justice to exploited humanity, brotherhood to segregated humanity. I believe man will abolish war, because war is more than jets and rockets, artillery and hydrogen bombs. It is fire and hunger and hatred. It is the cry of a child.

I believe in man. I hold he will find peace of mind and peace of soul in the cross of Christ. There is a father of us all. His love is unfailing. It is love amazing and divine. I believe that Christ lifted up will draw all men to him. These new men in Christ Jesus, these men with the mind that was in Christ, will, I believe, abolish war and give us peace, abolish exploitation and give us justice, abolish discrimination and give us fellowship. Naïve? The stuff of which dreams are made? Perhaps.

I believe man can be summoned to move out in terms of truth, goodness, beauty. He is called to love God and brother. "If ye love me, ye will keep my commandments," said Jesus. I believe man can both love Christ and keep his commandments. I believe he will. He needs power. The power is available. "Ye shall receive power," Jesus declared. Man is capable of absolute commitment to Christ. In that commitment, power is found. This is a power that creates freedom. It is a power held in trust. It finds life by giving life.

I know what man can be. Gandhi lived in our generation, and Schweitzer continues to heal broken bodies in black Africa and seeks to heal disordered minds in white America. I have seen children at play—and great men at creative tasks. I believe in man.

I know that my Redeemer liveth. God is a living being. Man has access to the divine. Jesus said, "I am the door." I believe that door is opened to every man who knocks. I see mankind passing through that door. We shall learn that faith, hope, and love are the abiding forces, but the greatest of all is love.

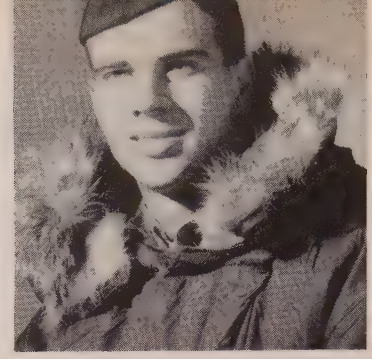
Copyright 1958 by G. Bromley Oxnam and used with the permission of Little, Brown & Co.

By BISHOP G. BROMLEY OXNAM

s based upon a fundmental assump-on, namely, that God exists, and his means for me that he is at east as much as personality. He is living being. He is a spirit. Man, oo, is a spirit. Have we sought to xplore the spirit by the use of in-truments capable of measuring all lse but the spirit?

Scientists, in a co-operative en-leavor that knows neither Iron Cur-ain nor Bamboo Barrier, are search-ng for all the facts that have to do vith the earth. We speak of the In-ernational Geophysical Year. Out f this co-operation will come new orrelations and greater comprehen-ion. A similar search in the realm

Dick Chappell, at age of 19, is living a rare, important adventure at the U.S. base down at Antarctica.



One Boy in 3

By GARDNER SOULE

EARLY THIS MORNING, as on every morning for the last year, a 19-year-old youth awoke in the cold, bleak reaches of Antarctica. For him this day, as every day, holds high adventure—and a sense of contribution to American science. For as soon as he had downed a quick breakfast he stepped outside to begin his scientific tasks in the icy desert that shrouds Little America.

It is summer at the South Pole—and summer is a day of unending twilight. But as the February sun sinks lower, howling blizzards become more frequent. In April another silent, bitter, months-long night will settle over the Antarctic.

A long Antarctic night is no new experience to Richard Lee Chappell, the boy selected from among more than 3 million American Boy Scouts to serve with the U.S. expedition in the Antarctic. When he first arrived, he helped record temperatures deep in the ice shelf. Later he helped gather data for daily weather maps. He has stood high in a tower-based plastic dome to observe the weird display of southern lights. He has even served as a human guinea pig, hiking weary miles with equipment to test clothing and to record the temperature of various parts of his body.

Why was Dick Chappell chosen for the coveted experience in Antarctica? Simply because he has lived his life by the Scout motto: "Be prepared."

Dick tells you this. His dad, G. Howard Chappell of Eggertsville, N.Y., tells you this. Dr. Arthur A. Schuck, chief executive, Boy Scouts of America, tells you this.

Here's the way it all came about, as his dad recalls it:

"Dick came home one night and burst out, 'You know what? They're taking a Scout to the Antarctic! And I'm going to try for it.'

"I told him he had no chance—or only one in 3 million. I was thinking of how many Scouts there are in the country. But, knowing that his chance of winning was remote at best, his mother and I let him try.

"Then, too, we figured going through the requirements would be a fine experience. Dick would gain a lot, just from taking part."

Dick already was largely prepared. He was an Eagle Scout. He had been, first, a Cub, then a Scout, and lastly an Explorer. (His father had been scoutmaster of Troop 15, Buffalo, N.Y., and Mrs. Chappell had been a den mother.) And on December 10, 1954, Dick's church—Central Park Methodist of Buffalo—had given him the God and Country award.

But Dick did not rest on what, to many boys, would have seemed preparation enough. "I also felt," he says, "that I should do everything I could."

And he did. He filled out forms. He won additional merit badges (he has 46 today). He got references.

Finally he was recommended by the Buffalo area council. Hundreds of Scouts similarly were recommended by 540 councils across America to national headquarters in New Brunswick, N.J.

The hundreds of nominees were narrowed to seven. The seven were invited to spend a week in New York City with the selection committee.

More preparation was necessary. Dick had to write 500 to 1,000 words on why he wanted to go to the Antarctic. He said at one point:

"I have long had the urge . . . to be a part of some scientific or physical exploration. More specifically, my desire has been to take part in the Antarctic expedition."

Any boy could have written those words. But Dick Chappell was prepared to show he meant them. He had read *Cold,* by Laurence McKinley Gould, Admiral Byrd's second in command in 1928, and he had read everything else on the Antarctic he could lay his hands on: Reports by Scott, Shackleton, Amundsen, Byrd, Paul Siple, and others.

Siple, also a Methodist, was the Boy Scout selected to go with Byrd in 1928. As a member of the final selection committee, he interviewed Dick Chappell and the other six boys. To this day, Dick thinks he was chosen partly because his extensive study of the Antarctic—perhaps equivalent to a college major—enabled him to talk intelligently about it.

Dick was surprised by two interview questions: "Are you a member of the same church as your parents? When your family goes to church,

Million

oes it go as a unit, or do the mem-
ers go separately?" Said Dick, "I
hink these questions indicate that
n an expedition of this kind a man
eeds something greater than him-
elf—a faith in God."

To this, Dick's dad adds: "We
ave always been a church family.
Both Mrs. Chappell and I were
fficers in the Epworth League, and
er were counselors to the MYF
uring the time our daughter Joan
now Mrs. Richard W. Miller) was
i it. Our church life has meant a
t to us. We've tried to lend a
and.

"Any advice we have for other
rents would run something like
is: Don't take your children to
hurch, have them go with you.
hey get an appreciation of it that
ay."

Charles Heistand, assistant chief
cout executive, points out that the
outs feel they are most helpful to
oys only when church and school
ork with them. "When the church,
he Scouts, and the school band to-
ether and surround the boy with
he right kind of influence," he ex-
lains, "we can help."

Church and Scouts certainly
elped Dick be prepared. And his
chool was in no way left behind.
He won his letter on the swimming
eam—even though he first appeared
s an unpromising contender.

"Know what his swimming coach
old me?" his father asks. "That
Dick was not a natural swimmer.
That he was given the breast stroke

Dick was drawn into the expedition's scientific work—such as testing the speed of the icy water's currents to learn how and where polar ice moves.

to learn, and that he learned it by sticking to it. Hour after hour, day after day, he prepared himself. Dick had to grit his teeth to do it. The coach said the only reason he got his letter was plain, ordinary guts."

IN HIS senior year Dick was student-council president. He was a good student in science, especially biology. According to his dad, Dick always had "infinite patience" with animals and birds. He had charge of the snakes the high school kept for study. He also kept snakes, alligators, hamsters, turtles, tropical fish, a skunk, and other pets at home.

Being prepared, according to Dick and the Scouts, means being prepared for everything, including disappointment. Dick went home from New York City with his mind made up that he could not win. He sized up the other six youths as so outstanding that he didn't have a chance. Today he says: "I'll never forget what a wonderful bunch of guys they were. We were almost like a patrol. There was no sense of competition between us; it was more like sharing an experience together. We had a kind of motto—'Even if I don't go, I'll know the fellow who does!' "

The six losers were to get trips to a New Mexico ranch. Dick was even planning to buy cowboy boots. Then, on an unforgettable day, he went with his family on a picnic given by the Buffalo Forge Co., where his father works. On their return, Dick saw his grandmother, Mrs. Frederick R. Chappell, rushing out of the house. "She was waving her arms and shouting something at us," Dick laughs now. "We figured either the house was on fire or the telegram had come saying that I had been picked to go to the South Pole. Since she was smiling, I figured it was the telegram."

It was.

"My first thought on reading that telegram," he says, "was not elation. Strangely enough, I thought of the millions of Scouts and leaders I would be representing and of the many, many fellows I felt were just as qualified as I to represent them. I guess I sent up a little prayer of hope that I could justify the confidence our movement placed in me."

So Dick Chappell, now a junior scientific aide, went to Washington, D.C., to prepare for the trip, in large part under the direction of Hugh Odishaw, executive secretary, U.S. National Committee, International Geophysical Year. Dr. Siple, veteran of Antarctica, gave Dick scores of tips on what to take and how to act.

Finally, on December 27, 1956, Dick sailed for Little America. "I want so much to be a part of this expedition," he said, "that I'll shovel snow for the snow melter, care for the sled dogs, or whatever they ask. I'd certainly like to feel I had made a contribution to it, no matter how small."

But Dick was prepared for more than shoveling snow. Quickly he was drawn into the scientific program.

"One of my winter duties," he reported by radio to Scout headquarters, "was to go outside to record temperatures registered by thermohms at increasing depths in the ice shelf, from just below the snow surface to about 25 feet.

"In May I worked with the International Geophysical Year weather central. This is the collection center for weather information from all Antarctic stations, traverse parties, expedition ships, aircraft, whaling vessels, ocean islands, and stations in South America, Africa, Australia, and New Zealand."

ON JUNE 22, he attended a base party honoring "midwinter night" —and celebrating the fact that there were only two more months before the sun returned!

In July he helped auroral scientist Peter A. Schoeck with his observations. On World Days—set aside for special observations—visual observations are made every 15 minutes rather than every hour. Dick took the 4 A.M. to 11 A.M. shift while Schoeck slept.

"To make an observation," he explains, "I climbed the 22-foot ladder to the aurora tower and entered through a trap door in the floor. I stood under the plastic dome (kept frost free by a heater air jet) and observed all quadrants of the sky, recording what I saw. The southern lights often put on a spectacular display, with rays, arcs, draperies, and coronas flashing in vivid reds, greens, and yellows.

"I spent the first couple of weeks of August as a guinea pig. Physiologist Fred Milan is doing research on field thermal balance. He needed someone to study, so I volunteered. Before we went outside he wired me up with thermistors which gave the temperatures over my body. I then put on the clothes being tested and wore a 40-pound pack of instruments on my back.

"We hiked several miles away from camp, stopping every mile or so as he recorded temperatures. He also checked the valves of my breathing apparatus to see that they hadn't frosted up."

IN NOVEMBER came a special thrill. Dick operated the short-wave set—a new skill he developed in the Antarctic—and talked with his parents. There was a sad overtone, however. His parents told him that Bonny, his 15-year-old cocker, had died.

This cut down his once-flourishing menagerie at home to one parakeet. But he had acquired a new menagerie in Little America. He was banding skua gulls for the expedition. And one day a snow-tractor party brought back that rarely captured creature, an Antarctic petrel.

The petrel was kept in a tunnel beneath the snow and between the huts. No one had ever been able to get an Antarctic petrel to eat in captivity. It was expected to die.

Dick went to work. He tried to feed the bird, known only to eat when in the water. Finally, in his gloved hand, to prevent its biting him, he got it to eat canned shrimp. Thus Dick Chappell, at 19, had accomplished something no other scientist ever had. This did not surprise his parents; he was, you see, prepared.

There are at least half a dozen other Americans who have not been surprised, either, at Dick's success with the expedition. They are the six other lads who had been with him in the finals. After the judges had made their selection, they were shown the results of a poll among the boy finalists themselves.

The boys had voted for Dick Chappell as the one best prepared to go!

A Look at Us . . .

I HAVE JUST SPENT 18 months iscovering America—and Amer-an Methodism. Towering above very other impression is that of the mazing kindness of the American eople and the wonder of the fel-wship of the church. Everywhere was the same—North, South, East nd West. We were humbled thou-nds of times by kindness unlimited. I believe it is the extraordinary ariety and verve of American life hich explains so much of its fas-nation. What diverse, rich streams ave joined to make this nation! he Pilgrim Fathers in Massachu-tts, the Quakers in Pennsylvania, e Mormons in Utah, the Roman atholics in Louisiana and the outhwest—and Methodists every-here pouring their differing con-butions into the mainstream. From mes Square at midnight to Los ngeles freeways; from the great iversity campuses to Wall Street, ound America alive—always alive! On my return to Australia I was ked countless questions. The most autiful scene I saw? Lake Jun-uska in the gloaming in North arolina. Most majestic? The ockies, in Glacier National Park. y most irritating experience? Find-g many lake shores and beaches stricted to private ownership and seeing the exploitation for private gain of much that should be the free playground of all the people.

The most disturbing sight? Las Vegas gambling casinos at 2 o'clock in the morning. Frightening? The passion of an Alabama garage owner discussing what to do about Negroes. Hopeful? The plaque at UN honoring the lives of men who have already died—not for any single national state—but for 'one world' living at peace.

I found American Methodism diverse and extraordinary, too. What a tremendous community! It numbers more than the whole population of Australia. I found so much that encourages—and some things that depress. Yet my over-all impression was of a great cell of health and wholesomeness in the total body of the nation.

There are, in my judgment, five great sources of strength in American Methodism. For what it may be worth, I would list these:

1. The large Sunday-morning acts of worship across the nation.
2. The strong link forged between Methodism and higher education.
3. The adult Christian-education program of the church.
4. The financial and organizational genius of Methodism.
5. The cohesion and discipline of the church whereby—through national boards, the bishops, and their superintendents—great policy decisions are carried out.

It is in these areas of leadership that American Methodism has so much to offer world Methodism. You have a remarkable organization. The church in Australia, on the other hand, rarely operates as a national entity. State barriers remain too high and cohesion is slight. We have neither the mental attitudes nor the machinery which allows General Conference decisions to reach the states and the local congregation. Mind you, I am not sure that a Council of Bishops should be introduced in Australia. But if we could only transplant to Australia something of American Methodism's ability to think big and act big!

There are, of course, weaknesses in American Methodism, some of them serious. From my 18 months' journey into 40 states, I would list these:

1. *The weakness of work among teen-agers.* I found the absence of adolescents at worship in many churches startling. Generally, it seemed that churches were asking little of youth—no challenge—and were thinking too much in terms of

. . . From Down Under

By ALAN WALKER
Noted Methodist Evangelist of Australia

entertainment. The church seemed hesitant to press for a deeper quality in these young lives. I believe that American young people are capable of something better and will respond to more spiritual guidance in place of so much entertainment.

2. *The loss of the working class and the lower economic groups.* Nearly everywhere I found the retreat to suburbia and the attractive suburban church, while the blighted inner cities were left behind. I could imagine no more significant quadrennium plan for American Methodism than to fight its way back into the decaying inner cities where there is such a large proportion of our lower economic classes of every race and color.

3. *The weakening of the Protestant Sunday.* America no longer has a Christian Sunday. It has only a Christian Sunday morning, and even that is vanishing before the forces of greed and materialism. All over America I saw "business as usual" on Sunday morning—everything being sold from drugs and groceries to automobiles and furniture. I fear the price the Christian forces will pay for this loss of a whole day of "rest and gladness" will be a shallow discipleship.

4. *The failure to be Christ-centered.* In theology, we call this the peril of religious syncreticism. By this trend, I mean that Jesus becomes merely one of the religious teachers of the world, instead of Savior and Lord. Thus the uniqueness of Christianity is lost. It becomes just another one of the world's religions. I found in the thinking of many students in theological seminaries, as elsewhere through the church, a vagueness about the centrality of Jesus. In this hour of a revived interest in religion, the need of America is a Christ-centered faith.

So much for the weaknesses of American Methodism. Looking at the total scene in America, I found one of the most serious aspects is the era of conformity into which America seems to have passed. Among students, for example, critical, radical thinking is notable for its absence. Even in the pulpit a prophetic ministry is muted. There are, of course, exceptions, but there is all too little expression of a true Christian nonconformity.

Take, for example, one of the most controversial issues—the present economic course of society. I heard sharp criticism of Communism but too little examination of capitalism. In 18 months I cannot remember one critical statement from a Christian source in the U.S. Press. Yet, obviously, there are many economic injustices remaining while the basic problem—the instability of the present form of society—has not been solved.

If the U.S. could reach a disarmament agreement with Russia, a major economic crisis might follow. America needs the voice of constructive Christian criticism in economic affairs. It may sound ungenerous to say it, but let me risk it: America has the highest standard of living in the world, but perhaps the lowest standard of satisfaction of living.

Nothing is more difficult to understand than the true state of religion in America. Is a revival of religion taking place? Much would lead to say, "No" and to say it vehemently. But then I remember a number of incidents. There was for example, that week's mission in Texas' Rio Grande valley. I had always thought in reading John Wesley's journal that one sign of revival then was that people were willing to gather at five o'clock in the morning on the moors to hear Wesley preach. Well, each morning in Texas a meeting was planned for six o'clock and the people came to those breakfast sessions. Here, I felt compelled to admit, was one evidence of revival! [See *Is the Churchgoing Boom Real?*, May, page 24.]

Dr. Alan Walker: evangelist, author, missions leader; he scrutinizes U.S.

Nevertheless, I do not think there is anything approaching a religious revival in America—yet. True revival expresses itself in throbbing power in worship and the life of the church. I sensed no added power in worship in America compared with Australia or England, where there is certainly no religious revival. True revival is reflected in the moral transformation of society. This is not apparent in America. More people went to church in America last year than ever, but the crime rate was higher, too.

What, then, is the meaning of the present religious situation? Undoubtedly there is a quickening of interest in religion, as evidenced by the large membership and attendance figures. This is a tribute partly to devotion and partly to the American genius for presenting so effectively the cause of the church. And deeper still, it is the cry of God, who is the hunger as well as the food in the hearts of the people.

I think it can be put this way: The new interest in religion and the church in America is a protest by the people against the way of life that has become dominant in society. People are tired of a society saturated with sex, weary of aspects of the competitive materialism which goes with capitalism, unnerved by the monster of atomic warfare which hate and science have conjured out of the pit of hell.

In spite of the gadgets, the interest, the pace of living, the deep yearnings of the human spirit will not be forever denied. So the nation is wistful, groping, looking toward God and his Church in hopefulness. People are seeking for a quality of love which sex cannot give, for a social harmony which the clash of self-interest cannot provide, for a world peace which armament cannot create or sustain.

So the search for God is on. It makes up a great hour of opportunity for the Christian forces of America. So much in which people have placed their trust has failed them. A vacuum in faith has developed. But the human mind cannot be held in suspense and the human spirit cannot live in a vacuum. The next 15 or 20 years are critical. If a strong and relevant Christian faith does not fill that vacuum, something else will. Thus the Church, including Methodism, faces an unparalleled period of opportunity and urgency.

The present revived interest in religion could become a mighty revival, sweeping to the ends of the earth. It could! The prayers of millions of Christians overseas join with yours in this land of hope and promise that soon, soon in our time, we shall witness another of the mighty redemptive acts of God.

These Americans Are Giving

The Gift of Second Sight

By William F. McDermott

HE WAS old, decrepit, broken in spirit. A picture of loneliness, he tumbled along a dusty road under the hot Indian sun, felt his way into the Christian mission station. Even the doctor's cheerful, "Come in, Abashi; how's the eye today?" failed to rouse him.

Abnashi stood in the silence of despair. Long blind in one eye, he recently had undergone an operation to remove a cataract on the other. Only a faltering bit of vision remained. He was lost in the darkness of his thoughts when the doctor spoke again.

"I have a present for you, Abnashi," he announced. "It just came from America. It's going to help you." Carefully, the physician unwrapped a package, removed a pair of cataract eyeglasses, and adjusted them on the nearly blind man. Then he led Abashi to a window.

The Indian quivered with excitement. There were the fields, the sky, the tiny huts—the world he had lost years ago when eyesight failed.

"I see! I see!" he burst out. Trembling, he dropped to his knees in a prayer of thanks.

Abnashi's gift, like thousands of others, had been sent by a band of young women working in a church basement in Short Hills, N.J. Staffed by unpaid volunteer workers of many faiths, this charity organization has taken the self-descriptive name, New Eyes for the Needy. In 1956 it distributed hundreds of artificial eyes and provided more than 25,000 pairs of glasses around the world.

Along with the needy abroad, thousands of Americans have reason to thank New Eyes. Scores of hospitals and eye clinics in this country—among them Methodist Hospital in Memphis, Tenn.—as well as many abroad dispense the free glasses. Last year, 12 new eyeglass funds were set up in hospitals and 22,939 usable plastic-frame glasses were shipped overseas. Through this growing charity, money grants are made for eye service in 56 hospitals; glasses are provided, too, through 116 other agencies and institutions serving 40 states and territories. All this is in addition to aid provided overseas.

From every state come these metal frames and gold and silver articles which this volunteer worker is sorting at New Eyes headquarters. Refined, they provide the sole funds for new prescriptions.

For its work, NEFTN makes no solicitation of funds. Instead, it asks for old eyeglasses, frames, dentures, rings, watches, or other odd bits of gold and silver. Metal is melted, gold and silver sold, and the money used to buy new glasses. Usable old eyeglasses are distributed at once, while plastic frames are refitted with new lenses.

Thousands of volunteers from coast to coast conduct a never-ending drive for discarded glasses. One young handicapped girl, member of a Methodist Sunday school in Syracuse, N.Y., enlisted her classmates in a house-to-house campaign which brought in dozens of pairs of spectacles. The Simpson Methodist Church in Canton, Ohio, sent in 113 pairs last February. And gift packages have been received from Methodist churches in Brookville, Pa., Hamburg, N.Y., Newton, Iowa, and many other communities.

NEFTN was born during the depression when a society woman helping to run a Red Cross bread line in New York City found that many people could not see to sign receipts for food. From her friends, she collected a few pairs of discarded spectacles, then asked the down-and-outers to try them on. The gratitude of those reliefers encouraged her to launch a drive for more glasses.

Out of that has come today's New Eyes for the Needy, operated by Junior Service Leaguers, with headquarters at Short Hills 29, N.J. Churchmen and others who actively support it say they see in the organization a way to give to the unfortunate, without cost to the donor, one of man's most precious possessions—the gift of sight.

Unusual Methodists

NEWS & VIEWS: Retired missionary Marie Adams—using color slides she made in China and Japan—finds retirement opens unexpected doors to service.

NEW LIFE. For veteran missionary Marie Adams, retirement has meant only finding a new way—and a new audience—for her message. For 35 years she worked in China, where she even wrote books on religious education. During World War II she spent six months in a Japanese concentration camp, found spiritual strength in the Scriptures to meet the physical hardships which she endured. Her last five years before retirement were spent teaching at the Tokyo Woman's Christian College in Japan. Her final class, Literature of the Bible, was jammed with 105 girls, many of whom wrote letters to say they had taken the course for academic reasons, but had become Christians as a result of her teaching. Retired a little over a year ago, she turned quickly to a new field—lecturing, showing slides, and teaching in conference schools in this country. Her engagement book now is crammed with dates for talking to steadily growing audiences. Her two-word description of her retirement: "a joke."

'VIP' VENTRILOQUIST. Merlin Bishop, former Methodist missionary to China, is putting his voice-throwing talent to work to spread the gospel in Ethiopia. He uses his talking dummy to educate audiences—especially young boys—in the ways of Christianity. In 1951 at the personal request of Emperor Haile Selassie, Bishop opened the first YMCA in Addis Ababa. Thanks in large measure to his leadership, it has been such a success that today he holds a gold medal, personally presented by the emperor—hence his sometime nickname "VIP" for Very Important Person. Perhaps the proudest moment of Bishop's long career came recently when a group of delinquents, plotting a jail break, were overheard saying that as soon as they got out "we'll head for the Y—where they teach boys how to go straight."

SHOWMAN FOR CHRIST: Merlin Bishop gets his messages of health, sanitation—and the gospel—across in Ethiopia with an assist from talking dummy.

ON THE JOB: Protocol Chief Wiley Buchanan escorts Britain's Queen Elizabeth on U.S. visit.

GOVERNMENT GREETER. As chief of protocol for the U.S. State Department, Wiley T. Buchanan, Jr., officially has 25 main responsibilities, high among them that of remembering the name and face of every head of mission accredited to this country. Welcoming queens, kings, and diplomats is all in a day's work. He accompanies them to their destinations, dines them, entertains them, presents them to Washington's top echelon, and bids them farewell. Formerly, he was ambassador to Luxembourg, where he and his wife spent three days each Christmas distributing toys in orphanages. A descendant of President Buchanan, this Texas businessman-diplomat-philanthropist takes pride in his autograph collection, started at 12 when his grandmother gave him the letters and autographs collected by the earlier Buchanan. And, despite the relentless crush of all his other duties, he still finds time to serve the Metropolitan Memorial Methodist Church in Washington as steward.

HORSEMAN: At 81, Dr. Knoles scaled Mt. Whitney, found it no great task.

RUGGED RIDER. Away back in 1912, physicians told Dr. Tully C. Knoles he "was through," his health was smashed. But recently, at a vigorous 81, he rode his horse to the top of 14,502-foot Mt. Whitney, highest peak in the U.S. Through the decades since his physical collapse, this prominent Methodist educator and college administrator has spent every possible moment on horseback. To his active ranch life he early added local preaching. For 27 years he was president of the College of the Pacific; often he has been a delegate to General Conferences of The Methodist Church. The challenge of Mt. Whitney fascinated him for two years before he finally made the hazardous ride, set off with 120 switchbacks. His reaction on reaching the top: "Not as difficult as you'd think."

Has Your Town a Nest Egg?

By DANIEL LONGWELL

A MANSION in the heart of Victoria, British Columbia, is leased to a parrot named Louis. Under the terms of his former owner's will Louis, still the picture of health at 97, is to be cared for and given a daily ounce of brandy until the day he dies.

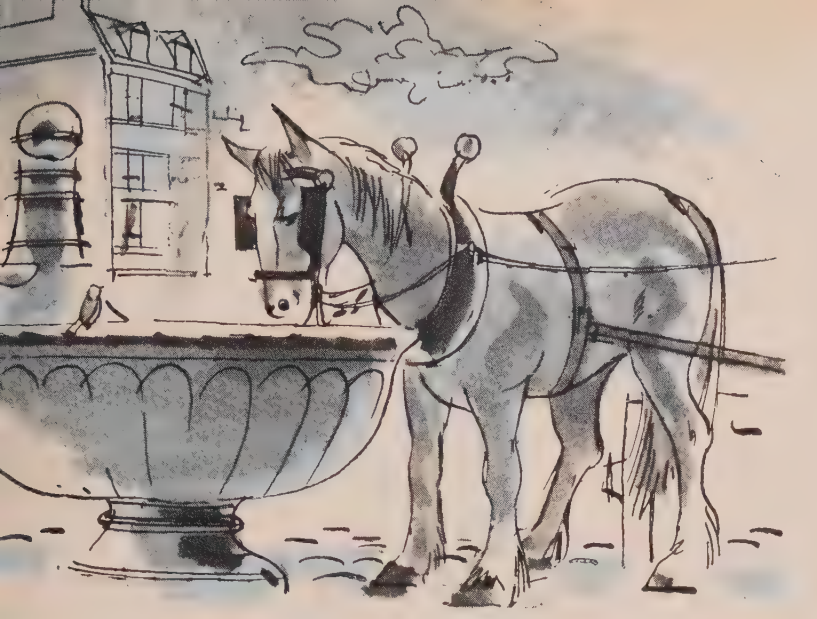
In St. Louis a trust fund existed until 1930 for the benefit of "stranded emigrants going West in covered wagons." A bequest of $350,000 still exists "to build and maintain horse troughs anywhere needed"; in Connecticut, another fund now has grown to over $1 million because of the impracticability of following specifications—"to build a drinking fountain for both human beings and animals."

And a generous trust was left to the now-nonexistent Samaritan Female Society near Boston—to buy flannel undergarments for lady divinity students.

Such haphazard waste of money for odd and outdated bequests so aroused the indignation of a Cleveland, Ohio, banker, that he originated a completely new idea in philanthropy. It was in 1914 that Frederick Harris Goff, president of the Cleveland Trust Company, announced his plan by which men and women would be encouraged to leave their estates, no matter how small, for public benefactions. Under this plan, small legacies are grouped together to accomplish large purposes for the community. Goff called his plan a community trust. Since then, the idea has spread throughout the U.S. and Canada so that today only 46 U.S. cities of populations of 100,000 or more do not have an active trust, and more than half of these are known to be taking steps to establish one.

Community trusts, which are not to be confused with community chests or funds, are sometimes called "the poor man's foundation." The money left these trusts may be designated by the donor for a specific purpose or used by the trust for any worthy project. Several years ago, for example, 400 shiny new books were delivered to 60 young patients at "The Children's Colony," part of Cleveland's tuberculosis sanatorium. This project by the Cleveland Public Library was made possible by the late Frederick Judd, a well-to-do businessman of the city. Judd left his estate to the Cleveland Foundation with the proviso that it be used to deliver books to the city's ill and incapacitated of all ages who are unable to get to the library. The response to this program has been so enthusiastic that Clara E. Lucioli, who supervises the project, has said, "Every time I deliver a book I say, 'Thank you, Mr. Judd.' "

Modest sums, too, ably administered by a community trust, can serve the donor's community. In 1929 the Winston-Salem Foundation received the frugally husbanded life savings of an elderly lady who had spent most of her life as an unskilled worker in a North Carolina textile factory. Mrs. Martha K. Knott stipulated that her $1,800 be used for the benefit of all the churches in her city. When a new chapel was built for the Salvation Army Red Shield Boys' Club, the Winston-Salem Trust contributed funds for a Sunday-school room—from Mrs. Knott. The money she left has grown to $3,500 and will con-



WASTED DOLLARS

A trust fund still exists to help "stranded emigrants going West in covered wagons," in Canada a parrot lives like a prince, while another strange bequest provides for the perpetuation of horse troughs. Such waste is outdated today by a new idea—the Community Trust.

inue in perpetuity to the worthy urpose which meant so much to her.

Thanks to community trusts, in ndianapolis each year about 100 col- ege and high-school scholarships are warded to students who might not otherwise be able, financially, to con- inue their education. In Cleveland, Western Reserve University re- eived a $5,000 grant to hold a work- hop on the problem of juvenile elinquency. In Rhode Island, a gift elped defray the expense of free oncerts for 25,000 children by the Rhode Island Philharmonic.

In New York City, 12 per cent of he singing roster of the Metropoli- n Opera Company owes its train- ng to scholarships provided by the New York Community Trust; mong the scholarship holders have een Patrice Munsel and Margaret Harshaw. The New York Commu- ity Trust also made it possible for nembers of the Metropolitan staff inspect such outstanding opera ouses as those in Vienna and Milan—and thus bring to the pro- osed new Metropolitan Opera House in New York the latest devel- pments in design, lighting, and imilar matters.

Trusts and foundations are not ew. Plato gave his lands to his Academy, which endured for nearly 00 years. In the U.S., most of the arger foundations were set up in the irst 40 years of this century, includ- ng the Ford Foundation, the largest f all. A few wealthy donors had set p foundations before Andrew Car- egie gave part of his millions to promote education, but since then many great American fortunes have been turned over to a wide variety of philanthropic uses. The Rockefeller Foundation, directed toward health, is one of America's best-known institutions around the world.

But, for the past generation, the middle class has begun to show its awareness of foundations as a means of perpetuating civic pride. Although community trusts are still only a small part of the whole philanthropic picture, they report impressively growing results. They now number more than 95, with active capital of about $152 million. Not all are in big cities. Aurora, Ill., Durham, N.C., Meriden, Conn., and Plainfield, N.J., with populations ranging from 42,000 to 72,000, have them. Rhode Island has one of the oldest, serving the entire state.

Frederick Goff, nicknamed Judge (for judicious), was greatly influenced in his decision to set up a trust for the common good by two books, *Endowed Charities* and *The Dead Hand,* published in England in the 19th century. These volumes were filled with examples of outmoded trusts which nobody could break. After a study of foundations and bequests, Goff decided that it must be made possible for donors to name specific charities with the assurance that changing conditions would not make their requests less useful than they intended. To do this he wanted to be able to change the beneficiary when an endowment had outlived its purpose. The dead hand of the giver should not control the future. In setting up the Cleveland Foundation, Goff enlisted the aid of Newton D. Baker, later Secretary of War; James R. Garfield, son of the former president; lawyers, newspaper and bank executives, and other leading citizens.

A community trust's distinction from other money-handling devices for a community lies in the fact that the money is managed by a bank, but the income is distributed by a committee of citizens who serve without pay on a nonpartisan, nonpolitical basis. They are usually chosen so that not more than two members from any one religious faith or similarly representational group are included.

Goff's bank was authorized to accept all gifts and bequests and to administer the funds. Selection of beneficiaries for unrestricted funds was put into the hands of a five-member distribution committee. Two judges, two directors of the trustee bank, and the mayor were each asked to appoint one member to the committee. Among the first beneficiaries of the foundation were a Cleveland orphan asylum and, some years later, young men and women who were given financial grants to see them through medical school.

Most community trusts have followed the Cleveland model. The idea spread quickly to Indianapolis, Chicago, and Winston-Salem. Winnipeg, Manitoba, was one of the earliest, and it has consistently been one of the strongest and wealthiest. The late William Alloway, pioneer banker of

Winnipeg, in 1921 gave a check for $100,000 to start the city's Community Foundation. In a letter accompanying his gift, Alloway said, "Since I first set foot in Winnipeg 51 years ago, Winnipeg has done more for me than it may ever be in my power to repay. I owe everything to this community, and I feel it should derive some benefit from what I have been able to accumulate."

Although a community foundation distributes its money primarily for the promotion of the health, social welfare, education, culture, and character of the people of the community, its benefactions often go beyond local boundaries. The Lucy Wortham James Memorial Foundation, for instance, was set up in the New York Community Trust, but all of its $300,000 income since 1938 has gone to the small town of St. James, Mo., where Mrs. James' great-grandfather built the first iron foundry west of the Mississippi.

Disbursement committees of community trusts usually prefer to give help to projects that state and municipal organizations would like to initiate but lack funds to attempt. This is called "venture money." In Columbus, Ohio, the "seed corn" for much-needed hospital expansion was provided by the Columbus Foundation and other organizations, which paid the cost of surveys, setting up federations, and initial campaign expenses. As a result, $11 million was raised by voluntary contributions for a hospital-expansion program amounting to $35 million.

Community trusts often supplement community chests. When the Boy Scouts of Winston-Salem needed a new summer camp, the city's United Fund could allocate money to run a camp but could not provide funds to build one. The Winston-Salem Foundation came to the rescue—with $100,000 to build a new regional Boy Scout camp.

A trust can contribute to the improvement of a community in numberless ways. In San Francisco, when the possibilities of noncommercial educational TV were being discussed, the San Francisco Foundation put up $12,000 for the proposed station in the bay area. This was followed by a $60,000 donation from a local private foundation and a six-figure grant of Ford money. Today Station KQED is one of the best in the business in presenting educational TV.

The trusts, through their scholarship grants, also invest in their community's young people. Daniel Streeter, director of the Buffalo, N.Y., foundation, tells this story of Jim—and what the foundation was able to do for him. "Jim's parents could provide little more than encouragement for a six-year course in architecture. His assets consisted of a high-school science award and a small bank account. But the foundation discovered that Jim had a wealth of intangible resources: a strong purpose and an amazing capacity for self-help. The foundation furnished modest help from a scholarship bequest. For his master's thesis Jim in turn helped his community—with a plan for restoring a deteriorating neighborhood.

"He knew well its ills," Streeter concludes. "He grew up there."

Public-spirited lawyers and bankers of even a small town can set up a community trust to encourage its citizens without heirs to draw wills properly on behalf of the community. There is always a need for scholarships or a new library, parks, or other community improvements. New York Community Trust Director Ralph Hayes thinks of a community fund as a nest egg for a town. "These funds are the public patrimony," he says. "The neighborliness that crossed this land with the wagon trains of the pioneers and flourished along the frontiers persists in the tradition that some of one's surplus should serve the general need."

MIDMONTH POWWOW

READERVIEWS

POTENT FORCE FOR GOOD

Says Eugene McElvaney, senior vice president, First National Bank, Dallas, and leading Methodist layman.

MR. LONGWELL's article on the origin and growth of the community-trust idea is a timely one, indeed. I sincerely hope its publication will encourage similar civic trusts in other cities and add momentum to those already established.

The community trust undoubtedly is one of the most potent financial forces for good in America today. It effectively broadens the field of philanthropy to include people in all stations of life, thus offering a new dimension to the concept of Christian stewardship.

A community trust's broad and flexible administration adjusts to conditions or circumstances and assures maximum fruition to any gift or legacy entrusted to its care. Thus the widow's mite and the millionaire's fortune can both be directed into good channels.

The Dallas Foundation, established in 1930, and its recently formed counterpart, the Community Chest Trust Fund, are the two most capable means available here for the long-range administration of charitable gifts and bequests. As in other cities, they will continue to be a bounteous "nest egg" and the strongest possible guaranty of Dallas' future social welfare.

TRUST IDEA IS WORTHY

Says E. Harold Mohn, general secretary, Board of Promotion and Cultivation, The Methodist Church.

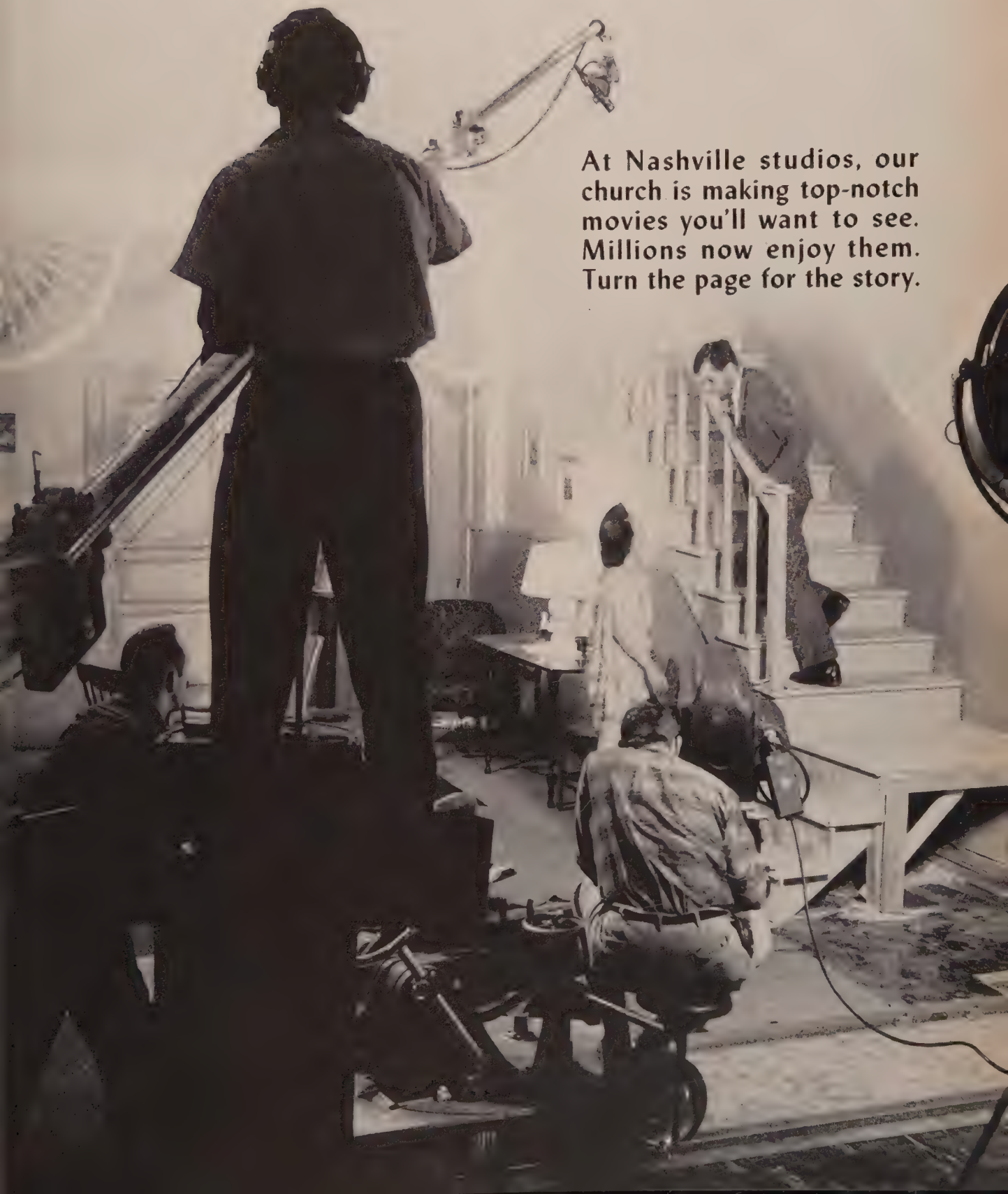
ONE DOES NOT HAVE to be wealthy to be a genuine benefactor; $1,000 will do it. This article—which proves the value of small gifts—also stimulates thinking in terms of a "living endowment" to worthy causes.

Mr. Longwell points out that churches are often recipients of community-trust funds. This is certainly to be desired and encouraged, but I think the Church would narrow its vision and service greatly if it endeavored to monopolize the philanthropic urges of all. One of the big debts of every citizen is to his community—or to the country that gave him birth and the opportunity to achieve.

I do not see that paying a debt to community and country interferes with the donor's responsibility to home, church, friends, and special projects.

The community-trust idea has proved itself time and again. In view of our over-all Christian stewardship of possessions, and because none of us can foretell how changing times will alter conditions and circumstances, a community-trust bequest can be recommended—particularly for one without heirs, or one who would leave a portion of his legacy to worthy causes.

Methodism's Hollywood



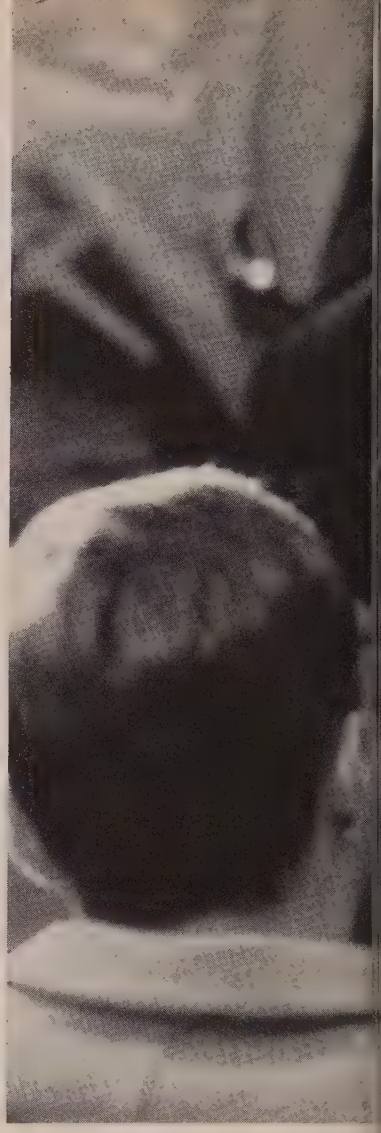
At Nashville studios, our church is making top-notch movies you'll want to see. Millions now enjoy them. Turn the page for the story.

Methodism's Hollywood

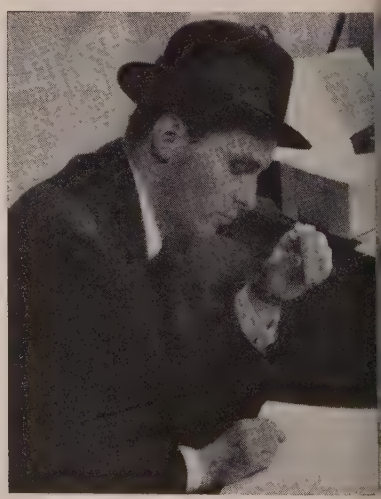
EYEBROWS no longer lift in surprise when a call comes for New York or Hollywood talent to report to Nashville, Tenn. There, in Methodism's flashy new film studio, professionals are turning out dramatic, thought-provoking movies for theater and TV—films which are meeting with increasing acclaim each week. It's a new ministry for the church.

TRAFCO—the Television, Radio, and Film Commission of The Methodist Church—was launched in 1952. Since then it has produced more than 70 films, scores of filmstrips, TV shows, radio programs. An estimated 150 million men, women, and children saw *The Way,* a 13-program series carried over more than 175 TV stations. Other millions have seen such films as *The Pastor* and a recent children's feature, *Run Away Home.*

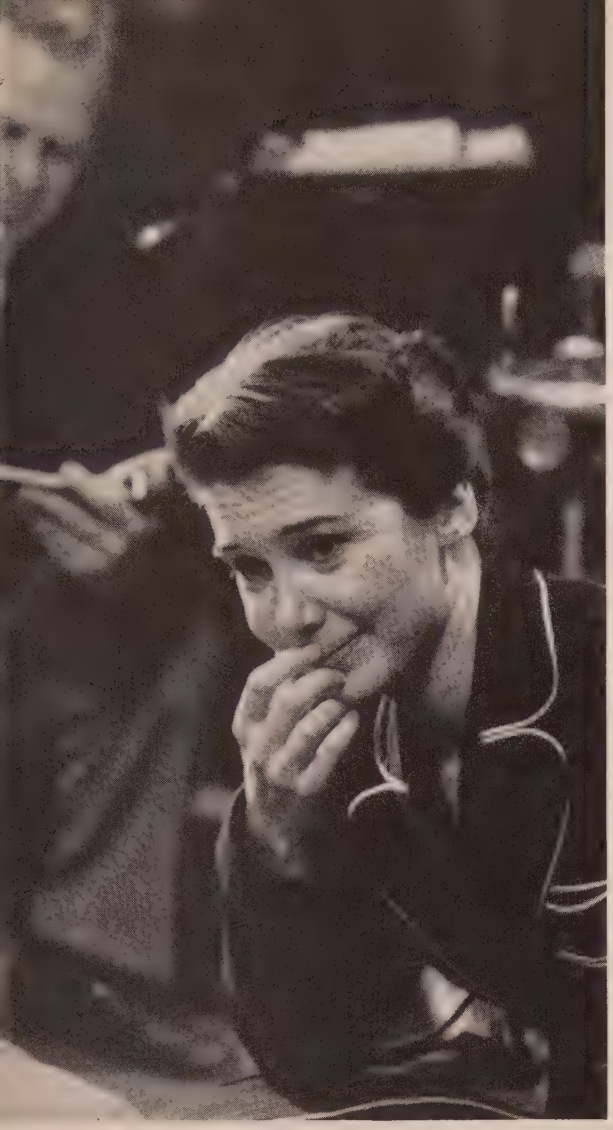
Most recent TRAFCO film is *How Long the Night?* a temperance story portraying the uphill struggle of a wife as she tries to understand and help her alcoholic husband. To get a look at what goes on behind the scenes in the Hollywood-like studio, TOGETHER sent staff photographer George P. Miller to Nashville. He found there's much more to film making than shows on the screen. Actual shooting of *How Long the Night?*—which stars actors flown in from New York—took only about two weeks. But it was preceded by months of consultation and script development. The film will be available to local churches, social agencies, and community groups. Here's a close-up—from behind the cameras—of Methodism's Hollywood.



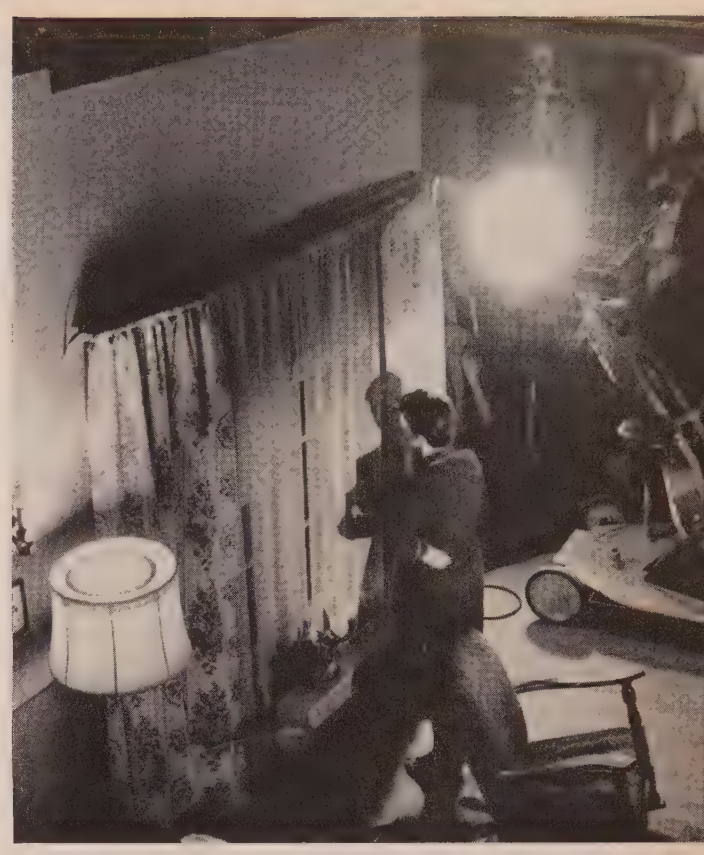
Make-up master: *Nick Crimi of New York—who has made up Elvis Presley, Jerry Lewis, Patti Page, and other stars—prepares Claire Kirby for her next scene.*



"Sandwich schedule" *is followed by busy actor Peter Brandon. His role shows effect of alcohol on a man and all his family.*

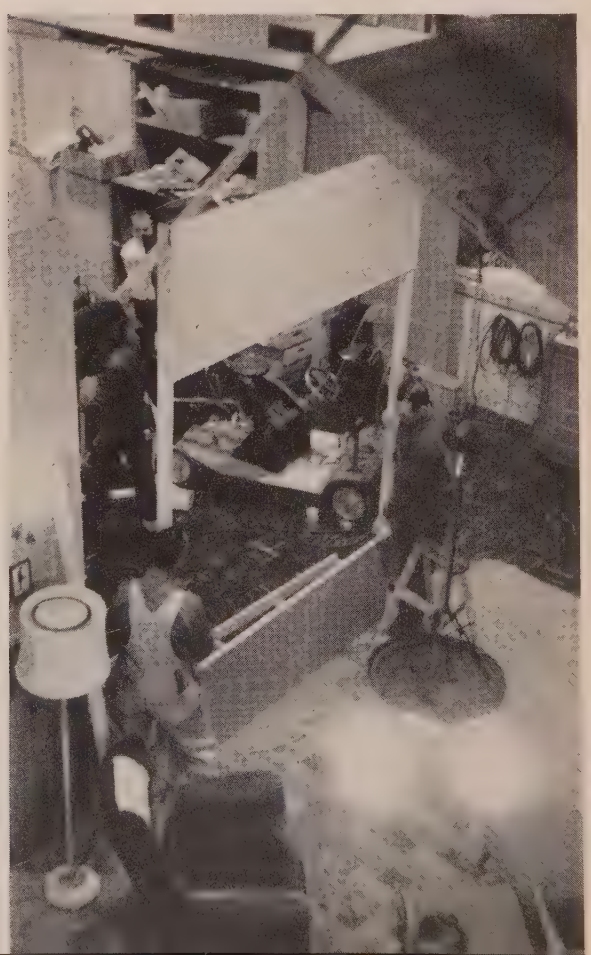


***Memorable moment** in TRAFCO's* How Long the Night? *Distraught wife (Miss Kirby) pleads with her alcoholic husband as he returns from drunken brawl.*



***Quick change:** As film opens, audience sees anxious wife waiting at "living-room window." But minutes later, the movie-set "living room" vanished as stagehands tore it down (below). Set was one of 21 used in the Board of Temperance-sponsored film production.*

***Preacher-to-preacher:** Director John Clayton (right), a real-life minister, coaches actor Andrew Anthony, who has part of the pastor. Anthony is well known for numerous TV, stage, and screen roles, played in the U.S. and Canada.*



How to Feed Hungry Methodists

. . . in a Hurry

By PEG KEILHOLZ

Cooking pots of hot food are set on worktables, where speedy teams of church women serve plates. Full plates go on cart.

WHEN DID YOU last tie on an apron and go to work in your church kitchen?

A conservative estimate of three meals per month being served in the 39,000 or so Methodist churches in the U.S. today means our church women are rolling up their sleeves—and tying on their aprons—more than one million times this year. Their staggering expenditure of effort means delicious food in endless varieties will be served to 10 million Methodists. It's all a part of the great fellowship for which our church is known. But whether it is done with ease or drudgery depends largely upon the foresight of the women who are called upon to do the work.

Most hungry Methodists want to be fed in a hurry. Male or female, eating *smörgasbord,* cafeteria, family, or sit-down-and-be-served style, whether full meals or light refreshments, everybody wants the job done properly and with as few delays as possible. And plenty of hot coffee, please.

TOGETHER asked a number of Methodist women to tell how they went about planning new kitchen facilities. Wherever we turned we heard: "It's advance planning that counts most." And, "If you have a well-planned, well-equipped kitchen, a large share of the fun and fellowship of church meals extends into the kitchen itself. There are fewer frayed nerves. And although everybody's feet *do* ache at the end of the day, it's not quite as bad as if you'd been falling all over each other in a poorly arranged kitchen."

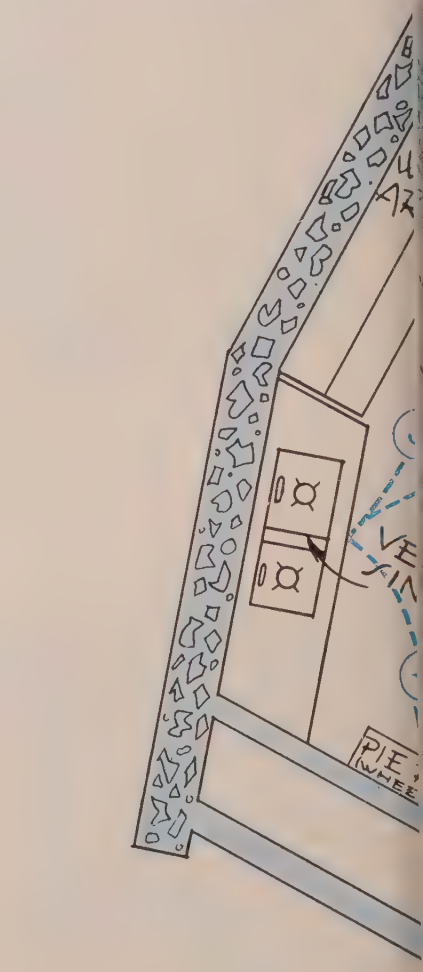
There's no doubt about the importance of a good kitchen. Breaking bread together generates a warm feeling of brotherhood, a tie that binds with gentle strength. But the bread must be both tasty and easy to serve if it's to do the job well.

What's the starting point for a good church kitchen? The answer is easy: Start early to check over your old kitchen. Ask all the women who have worked over the years what faults they find in it. But brace yourself; they'll overwhelm you with things they want changed. List all the ideas carefully, then turn to the professionals for help.

Maybe you have a home economist right in your congregation. She'll know the ins and outs of institutional-kitchen planning and will doubtless be willing to help. If you lack such a specialist, call on your Home Demonstration Agent or the home economics college at your state university. They have specialists in this field, and as a taxpayer you're entitled to this help. Another good source of guidance is a reputable restaurant-supply house.

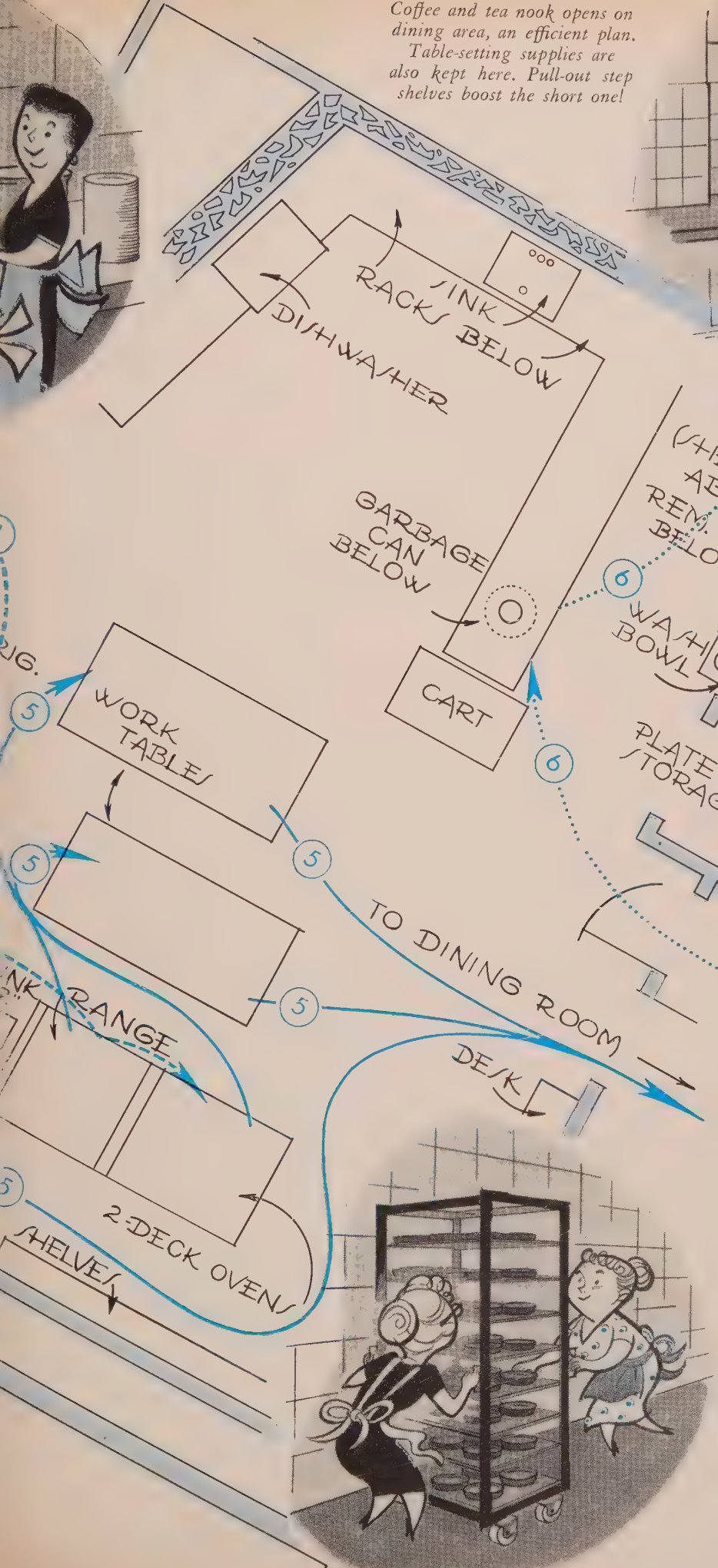
The Methodist church at Hilliards, Ohio, is particularly fortunate in having Dr. Elaine Knowles Weaver, an outstanding kitchen-planning expert, on its building committee. Dr. Weaver, in her letter to TOGETHER, emphasized one important aspect of advance planning when she wrote: "Many churches are going to concrete slab, and if wiring, plumbing, etc., doesn't get into the slab it is a problem to ever get it. A listing of all the things one had to think about in advance when planning would be of help . . ."

Such a list has been prepared by Ohio State University. It includes:



Salads for 300 are wheeled to dining area in one trip on baker's pie rack sketched at right. It's used for desserts, too.

Coffee and tea nook opens on dining area, an efficient plan. Table-setting supplies are also kept here. Pull-out step shelves boost the short one!



1 **RECEIVING**

2 **REFRIGERATION**

3 **PRELIMINARY PREPARATION**

4 **PREPARATION**

5 **SERVING**

6 **CLEANUP**

How is the kitchen to be used? Meals or light refreshments; daily, weekly, monthly? What is the usual number served? How many will we want to serve in the future? Will the food be prepared here or brought from home? What menus are popular? Will foods be stored in the kitchen between meals? Will meals be served cafeteria or will people be served at the table? What kind of fuel will we use? Will we have refrigeration? What other appliances will we want —if not right away, at some future date?

The women at First Methodist Church, Olympia, Wash., began this study four years before their new kitchen became a reality. Mrs. Daniel Bigelow, a mainstay of the planning committee, tells how their plans began in an "old, decrepit kitchen in a basement so near the tide level that a heavy rain and a high tide meant actual salt water halfway across the floor!" Mrs. Laura D. Davis, the county Home Demonstration Agent and a member of the congregation, helped these women determine exactly what they needed long before the architect was hired.

The Olympia women were serving an average of 40 when they planned a kitchen to serve 300. The floor plan for their 25x40-foot kitchen is shown on page 27. It is *not a perfect* kitchen. It is a very good one. It boasts good

"What are you tonight? Rolls? I'm lima beans!"

equipment, well placed and adequately spaced for the efficient flow of foods into and out of the kitchen.

At Madison, Wis., the Bethany Methodist Church has the expert advice of Beatrice Donaldson of the University of Wisconsin's staff. She's the only woman on the church's building committee. Her precautionary note to her own group—and others—is: Don't plan too large a kitchen. Miss Donaldson says: "The church kitchen should be based on a fun-and-fellowship size and therefore a maximum of about 300 people should be served at one time. Anything larger than that gets into the catering business, which is not what the church is for. Catering becomes drudgery to volunteers."

Serving 300 is large-scale food preparation—and churches have the same obligation as other public eating places to comply with public-health standards for serving safe food. Bacteria are just as much on the prowl in church kitchens as anywhere else; thoughtful kitchen committees will acquaint themselves with local ordinances. Health regulations in almost every city require the sterilization of all tableware. This means a final rinse water of at least 180 degrees. Translated into kitchen-planning terms, this means simply: Provide plenty of hot water and proper dishwashing facilities!

After you have established the number of people you want to serve, what you'll serve, and how, the next logical step will be the arithmetic of figuring out proper dining room and kitchen size. The recommended size for dining areas is 13 to 15 square feet per person seated. Most authorities agree the kitchen should be one-third to one-half the dining space.

Working with scale drawings of your kitchen and dining-room floor space, cut out scale drawings of the equipment you think you need. Then work them around until you come to the best location for each. A flow plan of work will prevent the women from working across one another. Receiving—storage—preparation—cooking—service—cleanup are involved. Allow plenty of space between work areas for movement of carts which carry food to the dining room and bring back soiled dishes for cleanup.

At least one door should lead from the kitchen to the outdoors. This will be your main source of entry with supplies and prepared foods, and can also serve as the exit for trash. Locate your refrigerator storage space and preliminary work areas near this outside entrance.

Doors into the dining area should provide for two lanes of traffic unless all food is handed over a pass-through. Whatever method of moving food from kitchen to dining area, provide insulation against noise.

As you see in the floor plan of the Olympia kitchen, the coffee-making equipment is all on the dining side. Also stored in this space are the dishes relating to table setting, salt and pepper shakers, and silverware. This results in the kitchen's being free for food preparation and serving.

"Everybody has a copy of This is OUR Kitchen."

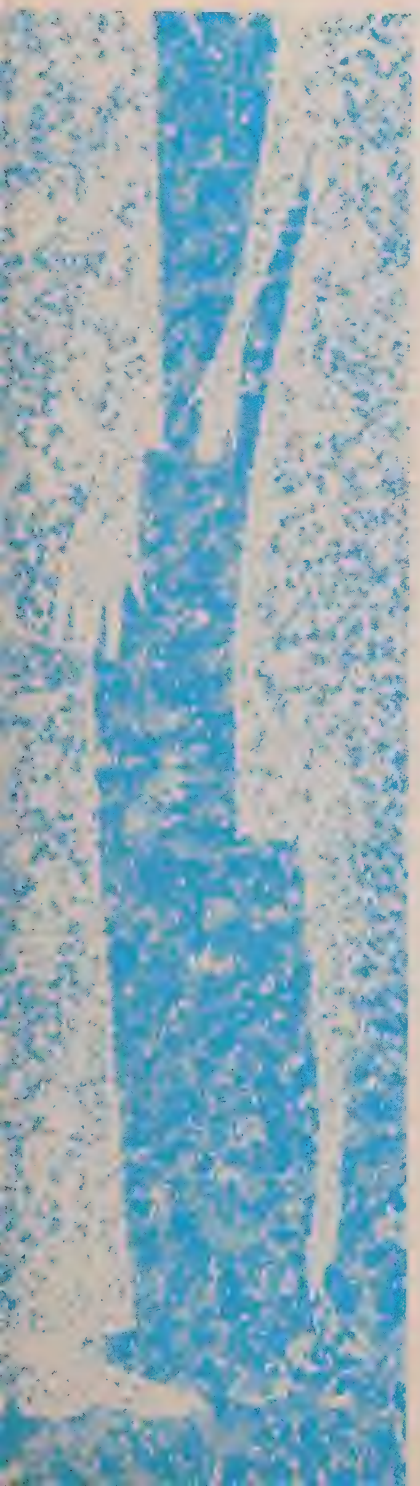
The Olympia women set up "serving lanes" by placing cooking pans in the center of two long, movable worktables. Three ladies, each with a one-serving size spoon, are on either side. Plates begin at one end and are handed down the lane on each side. One worker serves meat, another gravy, a third peas, so that one understands two women who say, "What are you tonight? Rolls? I'm lima beans." Each deep cooking pot holds enough for 50, thus eliminating the need for steam tables.

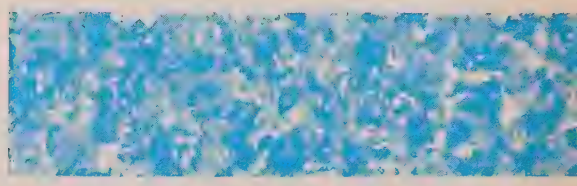
These Washington women proudly assert they serve 325 people in 19 minutes, and they make it sound like fun! Writes Mrs. Bigelow, "A little *This Is OUR Kitchen* booklet is put in the hands of every member of the Woman's Society. It tells basic things about the equipment she's not familiar with, where things are stored, and the house rules which are everyone's responsibility. This feeling of *our* kitchen helps each housewife who comes in to scrape potatoes think of it as *her* kitchen. And thus religion and potatoes are closely related. For women who are given their choice of ways to spend hours of service to their Lord are happy indeed helping to feed our hundreds of hungry Methodists—in a hurry."

The University of Wisconsin will supply copies of Special Circular 48, Plan a Successful Community Kitchen, *while the supply lasts. Write Extension Service, University of Wisconsin, Madison, Wis., for your copy.*

Our best belongs to those who are dearest. But how much oftener we lavish it elsewhere, leaving those we love with second best—or less.

The Best You've Got





By I. A. R. Wylie

I HAD KNOWN HIM as a roughneck little boy when we played together in the back yards of a London suburb. Years later I met him again as a gangling adolescent who amazingly, overnight, became a trim, vigorous, resolute young man. I watched him fall in love with a charming girl, above him in education and social position, whom he wooed with all he had of imagination and ardor. For her sake he rubbed off his rough corners, literally made himself over to meet her on her own level. And in the end he won her.

He now is president of a large manufacturing company and on his way to bigger things. But he is divorced and sees his two children, whom he adores, only on those brief occasions prescribed by law.

"If I'd given my family half the intelligence I gave my business," he said to me once, "I shouldn't be the lonely, homeless man I am."

After marriage, the understanding, thoughtful lover had become a matter-of-fact husband, generous but casual and sometimes irascible. He wasn't really casual. He cared deeply. His irascibility was the explosion of pent-up irritations, carefully controlled in his day's work. It never occurred to him that they might work havoc at his home.

In all this he was like most of us who take for granted those nearest and dearest to us. Too often we treat the very essence of our lives—getting on with one another in peace and happiness—with hit-or-miss methods which we would never dare apply to business or profession.

A scientist, who knows that a millimeter of miscalculation may wreck his life's work and himself with it pays only rule-of-thumb attention to the no less delicate and potentially dangerous inner workings of his home. A clever businessman grouses over the breakfast table but becomes poised and well-mannered as he enters his shop or office. He knows too well that it would be "bad business" to "be himself" with his boss or best customer, or even with subordinates on whose loyal efficiency he depends. Back home again in the evening he can "let himself go" and give his moods full rein. His wife and children may accept and endure —up to a point. But one day, like my tycoon friend, he may wake up

to find that what was once a warm and lovely sanctuary has become a deserted heap of rubble.

The truth is that a human relationship is the most delicate mechanism in the world, requiring for its successful maintenance an unceasing vigilance. It is easy to fall in love, but to stay in love each partner has to contribute all that he has of lovableness. It is an exacting task, not made up of occasional glamorous gestures, but of a steady self-discipline, a sensitive awareness of what hurts, what irritates, what pleases.

Love, after all, must be sustained by liking, and we all know how we sometimes dislike those whom we love most—how often we wince at their ugly mannerisms, their displays of vanity, their tempers, their apparent disregard for us. And with that pitifully masked exasperation and dislike, love itself begins to fade into resigned indifference.

One day a famous composer got up from breakfast and left his wife forever because she had a trick of drumming with her fingers on the table—an apparently trivial cause for breaking up a partnership and yet not really trivial after all. It proved surely that the wife was too callously indifferent to her husband's sensitivity to spare him the nervous exasperation of a bad habit. Too many of us make the same tragic mistake of overburdening love with what seems to us trivia.

A friend of mine was a vivacious, well-groomed girl. During her engagement she showed wise concern for the tastes of the man she loved. But after marriage, she let herself become slovenly, unpunctual, and physically unattractive. When he finally left her she was brokenhearted and bewildered. "I was devoted to him," she wept to me. "I would have done anything on earth for him."

"Except powder your nose and be on time," was my unspoken comment. I know she would have stood by him in disaster, died for him if necessary. But daily life is not made up of disasters or spectacular acts of self-sacrifice. It is made up of small happinesses, small troubles, small opportunities to help or hurt. As another friend observed, "I wouldn't care so much if Jim failed me in a crisis, if only he would be pleasant when there wasn't one."

But surely, someone will argue, we ought to bear with each other. Surely I ought to be able, in my own home, to put off my best manners and rely on those who love me to understand.

The answer is that you do so most unfairly and at your peril. You didn't win love with your moods, weaknesses, and foibles, and you cannot expect to keep it with them. And what do we get for ourselves out of thus letting go? What do we derive from home tantrums, except jangled nerves and the weary necessity of picking up the pieces? (And whether we realize it or not, there is always one less piece to get back into the broken pattern.)

We are happiest when, in spite of fret and discouragement, we put up a good home front. Gratitude and tenderness reward us over the years when we keep our tempers at an even keel, when we put off an exasperating habit, when we rouse ourselves from our day's weariness to make those gestures of affection and understanding with which we first earned love for ourselves.

If sometimes we feel overwhelmingly impelled to be devilish, why not do it for the benefit of outsiders—who don't care anyway and who can get out from under? The answer is, our vanity. We want to impress strangers. We should realize, however, that the love of our family and friends for us makes them also much more acutely aware of our shortcomings—and more vulnerable to the hurt of them.

This is a dangerous world we live in. There doesn't seem much that we as individuals can do to govern its course. But we are more important than we think. Each of us who makes his home a warm and happy citadel creates a core of strength in his community.

The dissolution of all previous civilizations has been marked by the weakening of human relations, the breakup of the home. Perhaps, therefore, the real heroes of our society are not the great soldiers, statesmen, and scientists, but the great lovers—not the flamboyant lovers, the Anthonys and Cleopatras, but the Elizabeth and Robert Brownings, the old, contented, happy pair in the frame house down your street whose life's devotion has been tended with daily care.

They fulfill ideals which we are sometimes too lazy or too thoughtless to fulfill ourselves. They are the good citizens, the wise philosophers, the great artists in the art of living. They remind us of what we all know in our heart of hearts but forget too easily; that the love and friendship which is the basis of our lives, and of our way of life, needs the best we've got—all the time.

READER'S CHOICE

The art of living is thoughtfully demonstrated in this significant article, *The Best You've Got*, our Reader's Choice for February. I. A. R. Wylie has the formula for successful living—and is happy to share it.

The article, reprinted by permission of *The Reader's Digest*, first appeared in the April, 1951, issue of that magazine, and was suggested for Reader's Choice by D. L. Shults of Wendell, Ida. Why not suggest your favorite article or story? If it's chosen, and if you're the first to nominate it, a check for $25 from TOGETHER will be sent your way.—EDS.

THREE KEYS

"Know thyself," said Socrates,
A wise old sage of Greece.
He gave us one of three gold keys
That open doors to peace.

"Control thyself," said Cicero,
An orator of Rome.
This key into each lock must go
To make a happy home.

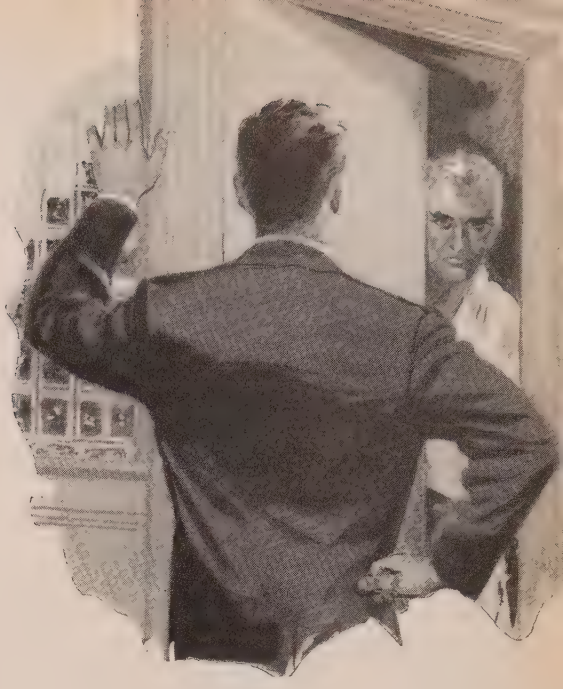
"Give thyself," said Jesus Christ,
Of far-off Galilee.
To give is living at its highest;
It is the Master key.

WILLIAM A. WARD
Assistant to the President
Texas Wesleyan College

Luck? A hunch? Hardly. Yet some force made him follow

The Strange Impulse

By ROBERT ZACKS



After a moment the door opened. The man who looked out seemed impatient.

THAT COLD, gray day in the winter of 1933 started out like any other for the Rev. Harry M. Warren, then pastor of New York City's Central Park Baptist Church. The visits on his crowded schedule included Baptisms, marriages, and visits to hospital patients.

That afternoon he was in the lobby of one of the city's smartest hotels, talking with an old friend. Suddenly he leaned back in his chair, an odd expression on his face.

His friend looked at him anxiously. "What's the matter?" he asked. "I don't know," answered Dr. Warren. The friend's concern mounted. "You aren't ill?"

"No. I just feel. . . ." Dr. Warren paused. He got to his feet quickly. "I'll be right back," he said.

Without knowing why he was doing it, but following his strange impulse, Dr. Warren slowly climbed the hotel stairs. He found himself walking down a hallway past an anonymity of identical doors. He paused at one—and knocked.

After a moment the door opened and a man looked out. "Yes?" he asked impatiently.

Dr. Warren introduced himself and, because of his calling, was invited in. There was constraint in the air, but as the two men began to talk the atmosphere slowly eased.

"I know this visit is unusual," Dr. Warren smiled. "But whenever I find a stranger in our city I invite him to my church. Would you come to visit us?"

The man was staring at Dr. Warren with a puzzled look. But, after a short pause, he thanked him for the invitation and said he might take advantage of it.

Dr. Warren's warmth and charm were always irresistible and the love in his heart overflowed until the other man was talking about himself, about Texas, his home, and about his work in the oil fields.

By the time Dr. Warren left they'd had a long, friendly session. Finally they said good-by and the minister, more puzzled than ever, returned to the lobby. His friend, when Dr. Warren told him what had happened, was equally mystified.

"You mean you knocked on a strange door?" his friend asked.

"Yes."

"But *why?*"

"I don't know," Dr. Warren answered. "I guess I'm getting old. . . ."

And so the incident faded in his memory. Five years passed. Then on another seemingly routine day the mailman delivered to Dr. Warren a letter—from the Texan. Opening it, the preacher read:

"I had a gun in my hand just as you knocked. I was going to kill myself. Life had become unbearably lonely and seemed pointless. Your knock came just in time and the long, friendly talk got me past that moment of utter lostness. Lucky for me you happened by."

In the years that followed, the question, "Why," has often been asked. Why had Dr. Warren felt—and obeyed—that strange impulse? In explanation, his son, Harry, Jr., has said, "My father was a man of shining goodness, a man who lived only to love and serve people. When material values are sacrificed and a man climbs to the height where pure unselfishness is the only goal, he develops a new power—the power to detect the thoughts of a troubled mind. That is my opinion. My father was called by a soul in despair, and didn't know until years later what had made him knock on that door."

We are happy to share with our readers this significant anecdote —and the added comment of Harry M. Warren, Jr., now head of the National Save-A-Life League, Inc., 505 Fifth Ave., New York City, who read the manuscript: "This is a true story—I remember it well. And in reading Mr. Zacks' manuscript I was very favorably impressed with the manner in which it was written."—EDS.

Is It Good-by to

Here's vigorous answer from the 88-year-old man who perhaps more than anyone now living set trends for new church architecture around the world.

By FRANK LLOYD WRIGHT

As told to Leland D. Case

CHURCHES INTEREST ME. It's not alone because I am an architect but because I am a son, a grandson—and also a great-grandson—of preachers. To me, a church building should express a reverence for the beautiful.

Beauty is truth, and truth beauty. All religion must hold a love for what is beautiful and true—in life and in conduct, but also in building and painting and other arts.

If your church isn't beautiful, *tear it down!*

Should you replace it with a structure in one of the conventional styles such as Gothic? You ask me and I answer: *NO!*

The Gothic style took its form in crowded medieval cities. As God was thought to be high in the sky, so the more aspiring spires that arose, the more fingers there would be pointing to heaven. But the Gothic era is past, and with it should go its architecture.

Yes, it's good-by to Gothic—as a style. But not to its spirit of reverence for beauty. That should be expressed in new styles attuned to the new day, using steel, concrete, glass, and other modern materials.

What shall the new styles be? Only a prophet dare say. There are those who would press the mantle upon me. I decline. But I believe we are making a start in what I call organic architecture. It seeks to catch the inner rhythms and forms of nature. It has a reverence for the beautiful and the true. It senses the cosmic order as clean integrity *in the terms of living.*

Organic structures are of the land and for the life as lived within those structures. You can listen to music and understand it. You can look at a painting and understand it. But a building stands there as an experience. To understand it, you have to live in it, or work in it, or worship in it.

But I must say that many buildings called "modern" are travesties. Architecture today is swinging low in a cycle. In all such cycles, first a new principle appears, and it has an intriguing countenance. Then the outward effects are repeated without anyone's asking why. The principle is neglected, then forgotten.

An example is the ranch house, which I developed in the West early in this century. It has been prostituted. I built ranch houses low and broad and gave them a sense of shelter. But the principle has been misunderstood. The copyists even forget that picture windows work two ways. People inside look out, but those outside can look in!

The idea of "form follows function," was stressed by the great Louis Sullivan, my teacher. But today that concept is lost in the gutter of unthinking imitation. Maybe in 10 years or so architecture will fish out the principles of his greatness and use them. I hope so.

But I wonder. America goes on building jammed-up cities. They, like Gothic churches, belong to an era when communication was difficult. People had to live close together for protection and to understand each other and to be entertained. Not so now. Yet here we go, building big boxes on small sticks—those so-called skyscrapers which really are a 19th-century product. Urban apartment developments? Just sanitary slums. We have transferred the slum from the body to the soul of man.

The things in which you deeply believe always happen. The trouble with America is that we really don't believe in ourselves—in our principle of individual development. And we substitute money for ideas. The result is that we are being swallowed up in the sea of conformity.

That's not Thomas Jefferson's idea of democracy. He believed in the integrity of the individual. He thought that if each man were given the freedom to be and to become, a natural aristocracy of uncommon man would arise. Instead, we glorify the common man and mediocrity and conformity. The uncommon man—the one who is great and good and talented—is probably already unconstitutional and I suspect soon will have to sue for a pardon!

You know it. When the average man sees the great and the good, he says, "Humph! They ain't no better than we are, Sarah. Just got the breaks, that's all."

There was outward uniformity in the Gothic era. But the inner spirit had freedom. From it came the Renaissance and the Reformation and democracy.

Democracy was the first real change in civilized thought. It challenged the monarchic past just as it challenges the statism and the Communism of our day. The old is always afraid of the new, but the new has no occasion to be afraid of the old. To make progress, we must always be ready to change.

Democracy should bring freedom for the individual to realize himself as an individual—creative, unique, free. The validity and the dynamics

Gothic?

of democracy lie in a continual insistence upon man's free will and the right to follow his own mind and his conscience.

Our architecture should proclaim this. And a religion is entitled to an architectural style of its own, expressing its searching for God.

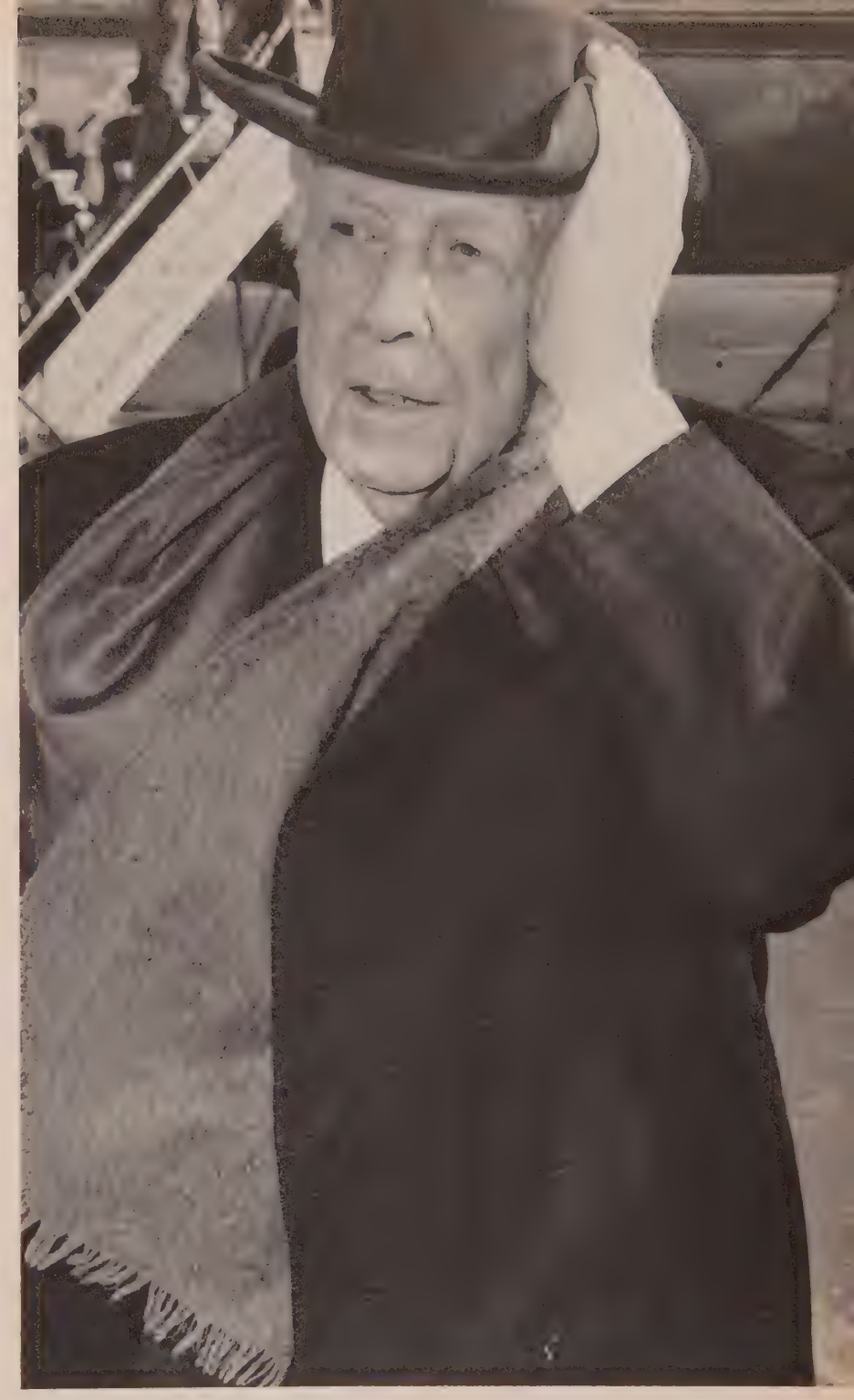
Right now I am building churches for the Greek Orthodox and for Christian Scientists and a synagogue for Jews. I built a chapel for a Methodist college, Florida Southern, at Lakeland. All forms of religion have a basic desire to function in harmony with their beliefs and I try to help them—to materialize their ideas in something beautiful for all humanity. It's the architect's job. For architecture is not just buildings. It is the living spirit that builds.

There seems to be something in the human mind that requires a special particularizing of reverence. That is why we have different religions—each seeking its own relationship with the divine. And it's why we seek different styles in church architecture.

A style for all America would be a devastating mistake. It would depend upon authority—which would be its death.

I have always said nothing creative and fresh could come out of ordinary committees. And I have refused to work with committees unless they would nominate someone empowered to transact the relationship with me.

Competitions are illusory. That's because competitions by nature lead to average everything. In the first place, those concerned have to agree upon the committee who will decide the matter. That's your first aver-



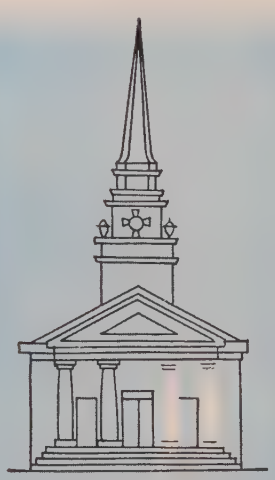
Stormy petrel of architecture, Frank Lloyd Wright will speak up at the drop of his porkpie hat to share his unconventional opinions with television lookers. Once he scorned skyscrapers; recently he designed one a mile high, which he hopes will be built in Chicago. Best known of his buildings is Imperial Hotel, Tokyo, which withstood severe earthquakes. His revolutionary ideas caught on overseas before they did in America and now students from afar enroll at Taliesin, his Wisconsin workshop-school. In winter they go to sunny Taliesin West, near Phoenix, Ariz.

Church Architecture Up Till Almost Now

No doubt of it. Most new U.S. Protestant churches in 1958 (estimated cost $300 million!) will be "modern" in design. But traditional styles have ardent supporters—and their turn comes in TOGETHER next month. Meanwhile, here is a quick review of the major pre-1900 influences.—EDS.

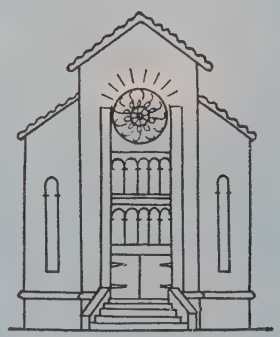
The Greek

Typical New England churches owe much to ancient Greek architecture. Essentially, it consisted of walls strong enough to bear crosspieces (lintels). Often walls were simplified to become pillars. Christians added the steeple—pointing toward heaven.



Romanesque

Thank the old Romans for the *rounded arch.* Its keystone was locked by thrust from sides and above, but the arch required sturdy walls. They were necessary for defense when central governments were weak. Romanesque—with its many variants—yielded to:



The Gothic

In north Europe, wooden buildings with steep roofs (to shed snow) began to be copied in stone 1,000 years ago. Later, with flying buttresses to brace them, walls could be thinner and taller and more graceful. The pointed arch is a distinctive feature of Gothic.

age. Then the committee—when drawings are submitted—has to agree upon one, throwing out the best and the worst. The winning one thus becomes the average of an average of averages. Anything distinguished or inspired is reduced to the combined mentality of a committee. The result is mediocrity.

That's the way it happens, often. The architect is forced to become the slave of the expedient. The genius hasn't a chance.

What is a genius? Being of Welsh stock, I answer with a Welsh triad that comes down from the days of King Arthur: "A genius is a man who has an eye to see nature; a man with a heart to feel nature; a man with the boldness to follow nature."

Nature is of God. We must study nature—in the sunlight, with our feet upon the good ground. The growth and the structure of trees, for example, reveal principle and form and design. Through nature we can sense anew the universal pulse, the inner rhythm of all being. We must do that if we are to recapture the reverence that gave life to the Gothic spirit.

Architecture, like any art, must be a continuous rebirth—and always reveal its human significance, its purpose. It must not be reiteration and a restatement, but always a beginning.

Long ago I passed the biblical threescore and ten, but I have just begun. When somebody asked me recently which of my buildings I was most proud of, I told him, naturally, that it was the next one I was going to do.

I have lived to see things happen that few men see. Ideas fought for when I was young and dark-haired have been accepted. I know the price of success—unremitting devotion, hard work, and an inextinguishable love for the things you want to happen. You can't achieve much without this deep-seated feeling for life that we call love.

Love, in that sense, will engender new architectural forms—love enriched with a reverence for beauty and truth.

We bid good-by to Gothic but we save its spirit. We can build and build again even more beautifully than ever before.

8 'MODERN' METHODIST CHURCHES

Louis Sullivan (1856-1924)

THE PURPOSE of a church is to onvert visitors into worshipers. These ages show how people called Methodists eek to do this through "modern" or contemporary" architecture.

It started with Louis Sullivan, who declared, "Form follows function"—a bold idea when "Gothic in pantalets" was popular. But Cedar Rapids Methodists liked and built this history-making church ter his plans.

***Recent remodeling** shifted the choir loft to install "the great wall" behind the central pulpit, as was originally planned by Louis Sullivan.*

St. Paul's Methodist Church, Cedar Rapids, Iowa

*"**A poem and a workshop**" was the way Bishop W. A. Quayle described this church at its dedication in 1914. "You have set the ideal for years to come," declared Bishop Edgar Blake. It cost only $110,000 and featured a semicircular sanctuary backed by Sunday-school rooms.*

Many persons gave aid and counsel in preparing these pages, especially: Dr. Harold Ehrensperger of Boston University School of Theology; Dr. H. M. King of the Department of Architecture, Division of National Missions of the Board of Missions, The Methodist Church; and Dr. Marvin P. Halverson of the Department of Worship and the Arts, National Council of the Churches of Christ.—EDS.

Here's the chapel, plain and simple, accentuating the horizontal line favored by architect Frank Lloyd Wright.

Florida Southern College Chapel, Lakeland

Best place on earth to see buildings by Frank Lloyd Wright, disciple of Louis Sullivan, is Lakeland, Fla. There he designed every structure on the "campus of tomorrow" at Florida Southern College—eventually to be a $20-million project. This Methodist college plans for 3,500 students by 1960—and no ivy!

Typical of the buildings that are springing up over the 87-acre campus is Annie Pfeiffer Chapel, here pictured. It is constructed of sand, cement, steel, and glass.

Functional: *The pulpit thrusts the speaker into his audience.*

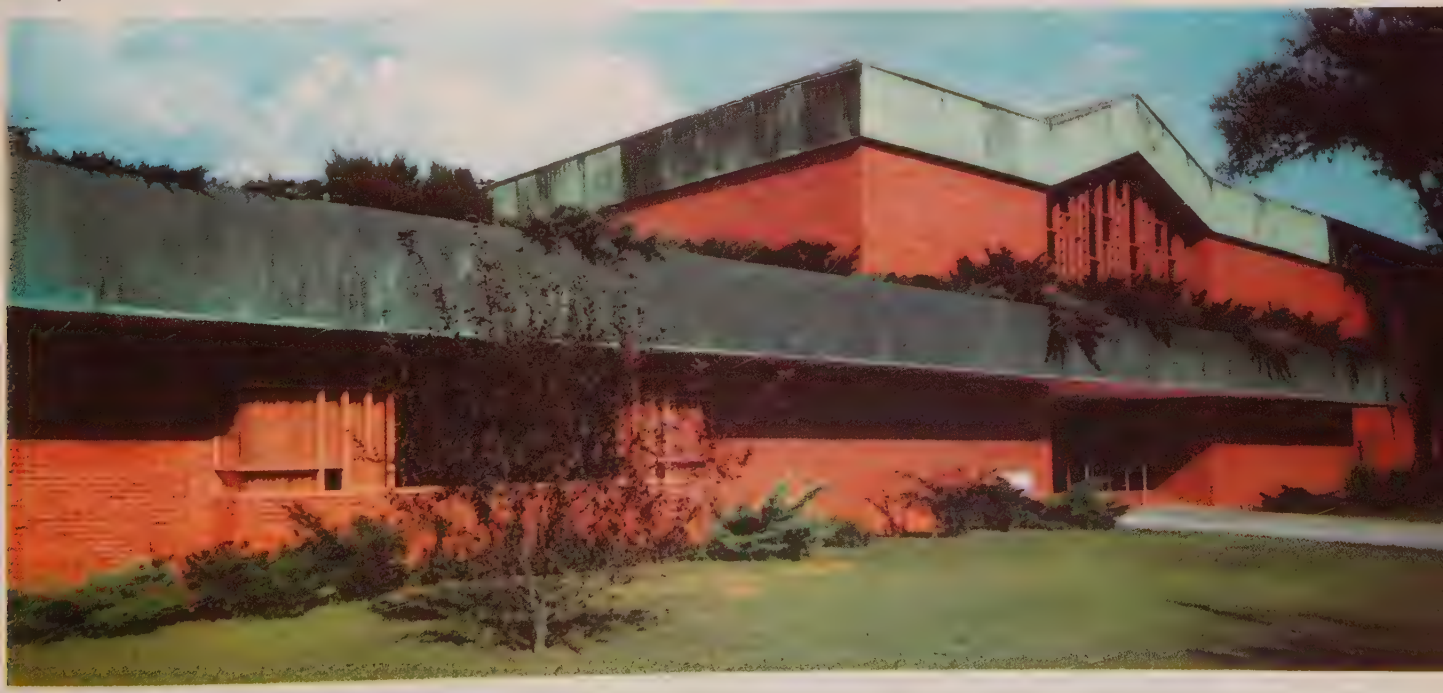
First Methodist Church, Midland, Michigan

Three hours' drive north of De-
oit is Midland, an industrial city of
,000, properly proud of its beautiful
urches.

First Methodist won a 1956 award
merit from the American Institute
Architects. It is a drafting-board
eam of a Frank Lloyd Wright pro-
gé, Alden B. Dow, son of Dr.
erbert H. Dow, who founded the
emical firm of his name. Of brick,
el, and glass construction, it has
large white stone altar and an illu-
inated cross in the sanctuary.

This quiet pool *adds to the charm. Small panes*
est later replacement by memorials to
express personal concepts of faith.
architect conceived this church to be
a growing and ongoing project.

The front *is two stories high, the rest only one. This edifice was started in 1946 with a three-phase construction program.*



***Favored** by many parishioners for after-service chats is this area with its murmuring fountain.*

St. Luke's, Oklahoma City

Settlers were surging over Oklahoma's prairies in 1889—the year 50 Methodists started what now is 5,500-member St. Luke's. As the state prospered, so did the congregation. After a fire, the building was reborn in 1950 as this breath-taking example of contemporary architecture, designed by Coston, Frankfurt, and Short.

The pulpit is at the center. For a view of the chancel with its striking overhead symbolism, turn to the front cover.

Gretna Methodist Church, Louisiana

t's ***small*** *and it cost but $83,000 ($10.60 per square foot) in 1956—yet this church is definitely modern in its architecture.*

Instead of *a conventional spire, this remarkable church has a framework surmounted by a simple adaptation of the Christian cross.*

Second national award for a church seating fewer than 300 persons went to Gretna Methodist in 1957. The contest was sponsored by the Church Architectural Guild of America and the National Council of Churches.

Architects Lawrence, Saunders, and Calongne, of New Orleans, used slab on grade and spread footing. Inside walls are of plywood. In the sanctuary, walls are of walnut with rigid wood bents and three-inch hemlock roof decking, also unpainted. The church sets on a lot 85 by 118.

With eyes on the future, *this church was designed for expansion. The drawing shows how the completed plant will look.*

Northside Methodist, Greenville, South Carolina

This modest chapel *was the start of the project. Note the simplicity of the brick structure with a pattern of raised crosses at the extreme left.*

A chapel was the first unit of this layout, built in 1954. The second was the educational section.

Exteriors are of brick with wood tracery, grill screens, and aluminum crosses. Major construction is steel and masonry. The interiors are natural-finished woods with accent and cove lighting.

A Clemson College student did the prize-winning drawing from which architect Robert H. Longstreet made the master plans.

Linwood Methodist Church, Pennsylvania

Pennsylvania loves its stone. And hurches in the Keystone State usu-lly are classical in design. Linwood Methodists pondered English Gothic ut finally went contemporary—using ative stone, however.

The congregation was small. For 7 years it had worshiped in the base-ment of a church-school unit till it aised $85,000 to start the sanctuary. t seats 350, but the adjoining church chool can care for 200 more.

This church, designed by J. Roy Carroll, Jr., has been featured in a French architectural magazine and won honorable mention from the Philadelphia chapter of the Amer-can Institute of Architects.

*The **facade** is lofty but simple and affords a dramatic exposure of glass.*

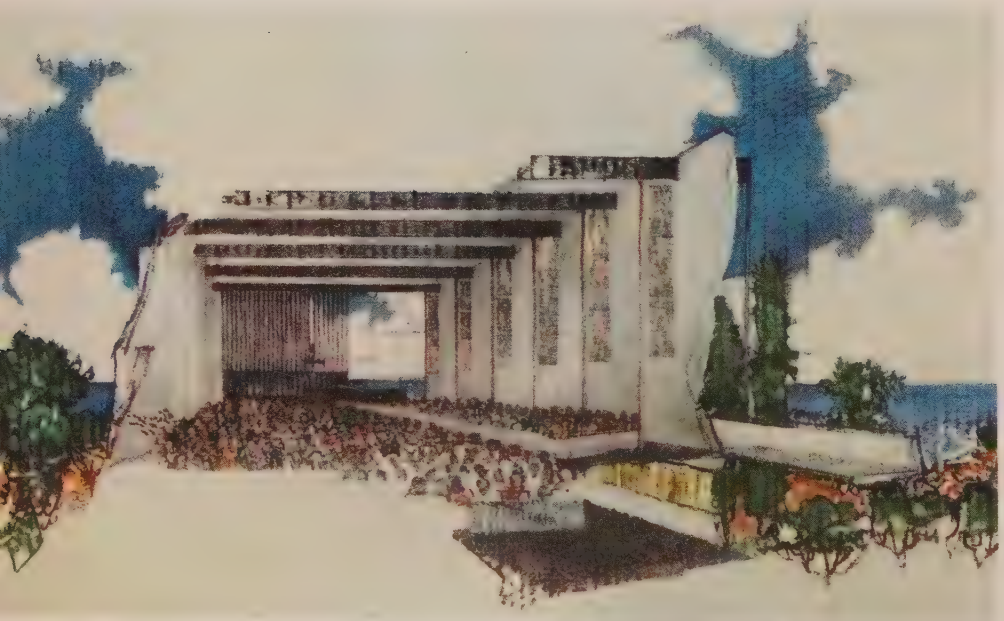
***Rough-hewn stone** gives an individuality to the interior. Polished brass adds high lights. Note the choir on either side of the chancel.*

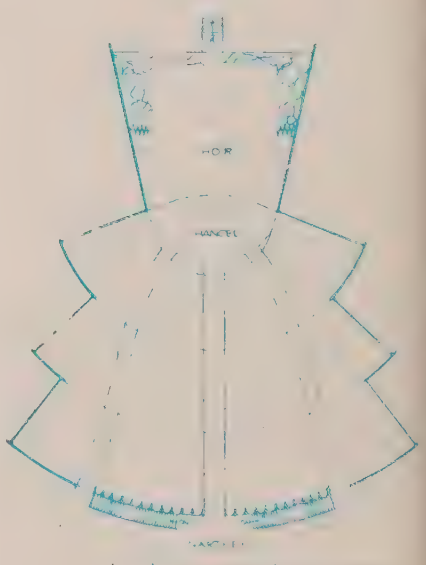
Ample parking space is planned here—a good hint for any church drawing its congregation from great distances.

Hollywood Riviera Methodist Church, California

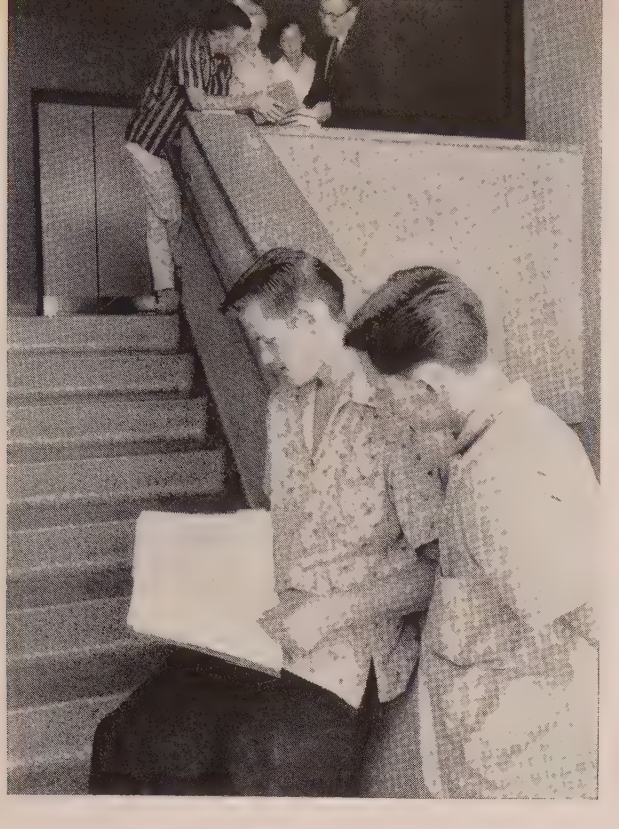
This church is the dream of a new congregation on the Hollywood Riviera, near Los Angeles. It has an imposing site on a slope overlooking the Pacific. The trellised campanile and the entrance plaza will be mirrored in still waters of a reflecting pool.

The project is to be built in two stages, the first of frame and plaster with classroom area for 200 and nave seating for 180. The sanctuary is to be of concrete and steel, and will seat 600. The designers are well known in architectural circles—Richard Neutra and Robert E. Alexander.





First-floor plan—and a cutaway (left) of the sanctuary.



*Problems of school, of home, of dating—teens bring them all to our "Dick" **Richmond Barbour** for sensible solutions.*

Teens Together

with an ex-teen-ager

My mother and father seem to live in the past. They give me an owance of 35 cents a week. When I k for more they start talking about ir childhood and how little they had. that way about other things, too. n't adults realize the world has nged since they were young? How ch allowance should a girl have? L.G.

Most adults make those comparisons. When they were teen-agers ir parents did, too, and they resented ust as you do. Be patient. Have your ther ask her friends what allowances y give their girls. If your folks can ord it, you should receive about the ne amount. Earn more money if you n.

My older sister is raising me. She is 31. I am 15. We are hav- an argument about dates. She will t let me go out with any boy unless I omise not to go steady with him. I nk it is right to go steady. Most of friends do and their parents don't ject. My sister is my legal guardian. ust I obey her?—B.S.

You've no choice but to obey her. Do your best to avoid showwns. Did you try going out as she suggests? Many kids find it is possible to have more fun without going steady.

I am a boy of 14, small for my age. The others in my classes are much bigger. My parents tease me about it; so do the girls. What shall I do?—A.B.

Be patient. You'll catch up before long. I have a friend in your fix. He took up sports writing on the school paper. Now he is the editor and the kids have stopped teasing. Perhaps you could do something like that.

I'm a girl of 15. My father has been away for over a year. While he has been gone I've been dating a nice boy of another race. My mother didn't mind. My father got home last week and blew his stack. He slugged my boy friend. He said he'd rather see me dead. He said he is going to leave my mother because she let me have those dates. When I asked him to talk with a minister he refused. My boy friend wrote me a long letter saying good-by. I realize now how much I care for him. I'm planning to run away. What else can I do?—E.McD.

Don't run away. It would make matters worse. Consult the Family Service Association. I have seen similar situations develop where young people dated members of other races. Most Americans are not willing to accept such dating. As soon as you can, start going out with boys your father accepts.

I'm a girl of 18. This is my first year in college. I signed up to take part in the sorority rushing season. I went to many parties, but was not invited to join a sorority. Should I quit college? What's wrong with me? —M.R.

Nothing is wrong with you. Sororities are undemocratic, sometimes downright snobbish, and many fine girls are rejected. Stay in college. There are many good organizations on your campus. Ask about Methodist activities. Check on the college groups dealing with special interests, such as foreign-language clubs, student-teacher clubs, science clubs.

I am 18, in the 12th grade, and engaged. I went to some meetings at school for engaged girls. A woman from the state Department of Education led the meetings. What she said almost makes me sick. I've always believed immorality was wrong, but she

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

Escapade in Japan: Family (+)

A young American boy, rescued from a Far Eastern plane crash by a fishing boat, becomes friendly with a Japanese boy. Through a misunderstanding, they think the police are after them and run away. The pursuit carries the audience through beautiful Japanese countryside and gives the boys a chance to meet many friendly people. Children particularly will enjoy this film.

April Love: Family (+)

An engaging comedy for the entire family. Pat Boone, involved in racing a stolen car in Chicago, is sent to live on his grouchy uncle's farm. In recent years the uncle has sold his racing horses and let his farm go to seed. It's a hard struggle, but Pat gets the old tractor to run again, tames a wild horse, learns to drive a racing sulky, and finally wins the old man's affection.

Sea Wife: Adults (+) Youth (+)

A fatal scripting problem never satisfactorily solved weakens the impact of this story of escape from the Japanese invasion of Singapore. Richard Burton and Joan Collins had been on the last boat to leave—which was torpedoed. With an Asian and a racially prejudiced Briton, they drift for days on a raft. Cast ashore on an island, Burton falls in love with Joan and she is tempted to love him. But the audience knows all the time that she is a Catholic nun.

Bombers B-52: Family (+)

The exciting scenes of a miraculous plane, the B-52, are weakened by the poor story, obvious dialogue, and phony theatrics of the characters. Natalie Wood is ashamed of her father, Karl Malden, because he is only a sergeant in charge of maintenance. Her mother, Marsha Hunt, does not give the daughter an adequate understanding of the importance of her father's job. And the air force, which depends on a technically trained crew to keep the bombers flying, is pictured as giving these men low rating and poor pay. But the B-52 is magnificent.

Johnny Trouble: Adults (—) Youth (—)

Widowed Ethel Barrymore is still grieving for her son, who ran away 27 years before. When a nearby university buys the apartment where she lives and makes it into a men's dormitory, Ethel refuses to leave. A hundred boys move in around her and she makes friends with them all—including one she thinks is her grandson.

Stopover: Tokyo: Family (+)

A fragile story line does not entirely destroy the effectiveness of this film, with its beautiful photography of the islands of Japan.

Robert Wagner is a U.S. agent sent there to guard the life of the American ambassador from a Communist assassin. Since the ambassador pooh-poohs any thought of danger, Wagner gets no co-operation from him in tracking down the murderer of an associate, a Japanese agent. Joan Collins, however, is a faithful friend. She helps by taking the daughter of the slain agent into her home.

Tall Stranger: Family (+)

Joel McCrea stars in a Western filled with fights, trickery, courage, and gun battles. Homesteaders are persuaded by George Neise to squat on a ranch owned by McCrea's half brother, Barry Kelley. His purpose is to use the settlers to dispossess Kelley and then eliminate the settlers. McCrea foils the plot and at the final fade-out rides off into the sunset with Virginia Mayo, a former dance-hall damsel.

Kiss Them for Me: Adult (—)

Frederick Wakeman's *Shore Leave* has been transferred to the screen with emphasis on boy-girl situations, played mostly for comedy by Cary Grant, Jayne Mansfield, and Suzy Parker. Grant and three other airmen take an unauthorized leave from the Pacific war theater to fly to San Francisco, get drunk, and meet girls. Their main obstacle is neither lack of liquor nor women, but the stuffy rules of the Shore Patrol.

gave excuses. Isn't adultery adultery whether you are engaged or not? Does age make a difference in morality? —M.D.

A Unfortunately, there are some so-called experts who are giving bad marriage advice to young people. They may even be hired by responsible, well-meaning organizations. Age does not make a difference in morality. Adultery is adultery, whether you are engaged or not. Christians cannot compromise.

Q *I'm a boy of 14 and have two older sisters. I've teased them because they do nothing but talk about boys. Now I'm going with a girl. They tease me and say I can't talk about anything but her. Do all kids get this way?—T.T.*

A Yes, eventually.

Q *I walked to school this morning with a new girl in the neighborhood. She showed me big red welts on her calves and said her stepfather had whipped her. Last week he slapped her so hard he broke an eardrum. She is 16. Does she have to put up with that? —M.E.*

A No. She can ask the chief probation officers of your county for protection.

Q *I'm a girl of 16. My father has put me on restriction for one month. I can have no dates, go to no parties, have no fun. He is mad because I got home late Saturday night. I had told him I'd be home by 11:30. However, the party didn't break up until midnight. My boy friend didn't want to leave and neither did I. When we got home my father was waiting. Does he have the right to restrict me? Dad says I should have phoned home. Do you think so?—R.A.*

A Yes, you should have phoned and asked his permission to stay later. Failing that, you should have left the party earlier. Your father, of course, has the right to restrict you.

●

MOST TEENS HAVE PROBLEMS. And Dr. Barbour, head of the San Diego public-school counseling system, has helped hundreds. He can answer your questions, too. Write to Dr. Richmond Barbour, c/o TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Honesty Comes On Tiptoes

By *Angie Hall* A Together in the Home feature

"Who crayoned the wall?" Often it's far better not *to ask.*

CAN YOU TEACH a child integrity? Certainly not in six easy lessons. But there are countless things you can do to guide children into the paths of honor. Almost every day children challenge us with little episodes we can use as teacher's aids. These God-given opportunities come unannounced, usually unexpectedly —on tiptoe you might say. If we clutch them quickly we can use them to teach integrity. That's what Mrs. English did.

Mrs. English had promised her daughter, Betty, a trip to the circus,

and later learned the circus was due the night of an important meeting. Betty, verging on tears, sobbed, "Mommy, tell them you're sick."

Trying not to sound puritanical, Mrs. English said simply, "But that wouldn't be true. I'm not sick."

"Oh," said Betty, and thought for a moment. Then: "I know, Mommy! Tell them we're going to the circus."

Mrs. English, startled by the sweet simplicity of her child's solution, smiled and said, "Betty, we'll just *do* that!" And to show that the truth is easy, Mrs. English called the people involved and with Betty listening, told them she was taking her daughter to the circus.

Through her mother's alertness and fast action, Betty learned that honesty was a friend that hadn't deprived her of a much-wanted prize.

What is integrity? One dictionary says "moral soundness, honesty, uprightness." Another source lists it as "honor, faith, loyalty, virtue, fidelity, trustworthiness, veracity." In essence, everything good and noble all rolled into one word.

Perhaps the earliest evidence of integrity we can give a child is to keep our word. Many parents take promises too lightly. We can even establish a baby's feeling of trust in little things: "May I borrow your spoon for a moment? I'll give it back." Or, "After you eat your lunch, we'll go for a walk." Keeping your word in these little promises will set a pattern for the child to imitate.

Most parents know that being courteous to a child—in such ways as saying, "Thank you" when he helps you—is a better way to teach courtesy than merely by telling him to say, "Thank you." Children love to imitate their elders.

The same principle applies to honesty. Jane Craig had two children, six and four. In almost every avenue of teaching, she used examples. When she bought small sacks of candy for them, she bought one for herself, too, so she could ask them, "Will you have some of my candy?" They, in turn, learned to imitate with, "Will you have some of mine?"

She applied the same thinking toward teaching fair play and honesty. No opportunity was too small for her to use. If there were mistakes—in her favor—in change at the grocery, she let the children return the money. When she broke a dish or some household item, she made a point of telling her husband in front of the children. These simple truths created a sound, basic honesty for these children to build on.

A child's first untruths originate from three sources: imagination, fear of punishment, or a careless mistake. Treat the fibs of fantasy with love, patience, and understanding. The imagination is too valuable to be stunted in early growth. Often we shock our children into a lie. Not many little ones can help turning to denial in the face of a stern, "Who did this?" In the young, fragile years, make it easy for a child to tell the truth.

Sometimes a child lies because of an abnormal desire to please or because of unreasonable demands by the parent. An acquaintance of mine has a girl in kindergarten. From the first day of school, five-year-old Connie knew she "had better be the best in the class."

Now and then Connie came home with a star for good conduct or some other accomplishment. But when there was no star, her mother showed strong disapproval. Pushed into dishonesty, Connie used her own devices. She began to bring home a star each day; sometimes two or three. The desire to please was so strong, and her mother's disapproval so harsh, that the little girl had taken the box of stars from her teacher's purse. A wise parent could have avoided this.

A careless mistake or ignorance can often seem a lie. It would be cruel to punish a child for lying when his statements were made in ignorance. In *First Lessons of Child Training,* Mrs. Zelie M. Water tells of a boy who saw a branch stuck in the ground. Thinking it would make a switch for his toy horse he uprooted it. Later, his father discovered his rare peach-tree cutting had been pulled up—and was furious. On being questioned, the boy denied any knowledge of the cutting. Actually, he didn't realize that his switch was the missing cutting. Punishment would have been a grave error.

If a mother asks, "Who crayoned the wall?" she is often met with this problem: One child tattles on the other, and the second lies to escape punishment. It's better not to ask.

Some parents find it wiser for the mother to announce, "You both know you shouldn't write on the walls. Let's all clean this mess up." Tattling itself is a bogeyman. A tattler robs the accused of a chance to report the truth.

If a child sneaks candy or money, then denies it, severe punishment won't eliminate his desire—but it will often teach him to avoid being caught next time. A small child isn't old enough to have much of a conscience. He was tempted by the candy, but lacked the conscience to tell him not to take it.

If it is money he sneaks, try giving him an allowance. If candy, give him several pieces in a napkin, saying; "This is your share for two days. If you eat it only after meals, you may have more later."

Clarence Moser, author of *Understanding Boys,* says that character building is developing attitudes. And attitudes must come from within. The child with the candy will learn "It's up to me."

Often a parent, without thinking, resorts to the little white lie or the alibi. These habits teach a child to hide behind dishonesty.

When Marie told her doctor, "I'm sorry I'm late; we ran out of gas on the way," her children knew this wasn't true. When she alibied on the phone, "I can't be there today; I'm awfully sick," her children heard. They heard, too, when she made an excuse to the bill collector: "We've been out of town for weeks."

In these cases, Marie's children learned the use of little white lies.

$$$$ PROBLEMS

Whether you have a little or a lot, money can be a problem. Maybe its the children's allowance; or food bills; or how to raise the church pledge, or get a new car or home.

We are planning a roundup on how families have found answers to money problems. Won't you write and tell us what your money worry was and how you solved it? Address your letters: Together in the Home Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill.

his habit will destroy the atmos-
here of truth in the home. It will
ach them to contrive, to become
tally unacquainted with the feel
truth. In time they will develop
fear of it, instead of knowing how
use it.

Cheating comes quickly to mind
hen discussing integrity. When
nny was six, she entered a coloring
ntest. Her mother helped her, al-
ough it was against the rules.
hen Jenny won, her mother in-
ructed her on what to say: "Be sure
d tell them you did it all by your-
lf. Don't tell them I helped you."
er example involved her daughter's
veloping attitudes, or what scholars
metimes call her learning in actual
uations. But unfortunately the
ild's learning was of neither truth
r honesty.

You can help your child deceive,
st as you can help him avoid
ickery. My little four-year-old boy
me bursting into the room not
ng ago with a crayon drawing he
d made of a truck. At first I was
nazed at its excellence. Then I
alized with a start that he had
aced it from an ink drawing on
e back of the paper.

"My, that's a wonderful truck. I
dn't know you could trace so
ell," I said quietly. I gave him an
d magazine and some tissue paper
d asked him to trace some more
tures for me. I'll never know
ether it was his intention to trick
e, but now there was no need for
n to do so. He had been rewarded
much for his tracing ability as for
ehand talent.

A child should learn early that
th will not harm him. Then,
hen older and with a more devel-
d conscience, he can be taught
w to withstand harm in defense
honor. History and literature both
oclaim men who scorned the
adow of a lie. Your child can be-
me acquainted with these.

The timeworn bit of philosophy,
ractice what you preach," might be
worded, "Practice, don't preach."
If you set good standards at home,
there is an atmosphere of honor,
ese virtues will invade the child
time. Integrity will come, not
ernight, but tiptoeing softly
rough the years—if you have been
en more than heard, and if you
ve been seen rightly.

CONTRIBUTIONS TO CONTROVERSY

By ROY L. SMITH

IN OUR CHURCH there once was a man who could be counted on to attend any meeting at which there might be a debate. He could always be relied upon to rise at a sensitive moment and inject some highly controversial comment. "If he could be persuaded to give his life to healing breaches instead of widening them," one listener once commented, "he might make a valuable member of the congregation."

Oddly enough, this individual believed that he was serving the cause of Christ by provoking controversy. "It's a good thing," he told his pastor at the close of a contention-filled meeting. "We need to think about these things. Every time we have an argument somebody gets an education."

It is true that Christians need to think. Jesus urged us to love the Lord our God with all our mind. But the weakness of a controversy is that few people think while in a contentious mood. They indulge emotions and voice prejudices or convictions held previously. In argument they seek facts which support their own cases, and conceal those which they feel will lend support to the other side.

Paul, in writing to his churches, warned against the sin of controversy. In at least one instance the Corinthian church came near destroying itself as a result of contentions allowed to develop inside the congregation. Had this happened the loss would have been incalculable, for a few hundred years later the entire Christian Church depended for its existence upon the anchorage the Corinthians provided.

It is a mark of spiritual maturity when a Christian congregation or a Christian individual can develop a virile faith and life and at the same time avoid controversy.

No church rent with controversy makes significant contribution to the spiritual life of its community. How religious is the man who becomes bitterly argumentative in defending his religious convictions?

Light Unto My Path

Hoover Rupert
Jackson, Mich.

WEEKLY MEDITATIONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

FEBRUARY 23

He said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers."—Matthew 21:13

THE NEWSPAPER called him "the meanest kind of thief." He had broken into the poor box in the church vestibule. He was so desperate, or so callous, he could steal the offerings for the needy. Yet here is a modern counterpart to the temple courtyard in Jerusalem, where Jesus overturned the tables of the merchants and moneychangers.

The Temple was destroyed by Titus of Rome in A.D. 70, but the seeds of destruction were sown before the day of the Temple's cleansing. God's intent was a place of prayer for the people, but man had fashioned a market place. Men were misusing God's gift and prostituting God's purpose through the dishonesty, greed, and graft which went on with the Temple leaders' blessing.

The principle moves beyond Jerusalem. It hovers over us. What of the life God has given us? Are we worthy to be called his children? We would never rob a poor box, but how often do we rob God through failing to be worthy of his gifts and purposes?

Prayer: Free us, O God, from self-centeredness which destroys and lead us into spiritual self-realization through thy Son, that we may make proper use of the gift of life thou hast given us, and keep pure thy temple within our hearts. Amen.

—HOOVER RUPERT

MARCH 2

For he is our peace, who has made us both one, and has broken down the dividing wall of hostility.—Ephesians 2:14

TWILIGHT was settling on the Italian village as the old priest slowly climbed the hill. The fading light enveloped the shell-blasted remains of a once-beautiful church.

At the top of the hill, the priest began a methodical inspection of the shattered building. He loosed a bit of rubble with his foot and stooped to pick up a piece of a sacred object. Standing on that war-torn hill in April, 1945, he seemed to embody the futility of man—vainly trying to pick up the pieces.

Therefore the phrase, "He is our peace," must present more than a classic statement of reassurance. Today it has deep meaning for individuals and nations who long for better things. Here is underscored that "ministry of reconciliation" in Christ which Paul commends to the Corinthians.

Here also is the suggestion of a new dignity which comes to a man who has found himself drawn into this fellowship of Christ. It is a newness that comes from a sense of oneness with others in Christ.

Unless men can achieve that sort of spiritual maturity in which the walls of misunderstanding are broken down, we may again be picking up the pieces of a civilization damaged beyond hope. How tragic seems this mad scramble of nations trying to save face when the desperate need is to save lives—to save the whole world, through Him who is our peace.

Prayer: Our Father, enable us to see that through Christ we become not brothers in law but brothers in love. When life threatens to shatter about us, may we find in him our strength and abiding peace. Amen.

—PAUL E. RUSSELL

MARCH 9

And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.—Titus 3:14

TODAY WE GATHERED in our church to say farewell to one who, for many years, had applied herself to good deeds in the name of her Master. Now she entered into the joy of her Lord.

A "traveling saint," she went from house to house where men and women were sick and old and lonely. She was our Home Department superintendent for more than 20 years.

Joseph S. Ploughe
Wichita, Kan.

Paul E. Russell
Clarksdale, Miss.

As her pastor, I have heard a young woman, confined to a wheel chair with a broken back, tell how eagerly she looked forward to the superintendent's visits. I have heard an aged woman, alone, ask anxiously whether she would be able to come again.

During her own last illness, I have heard this big-hearted woman express her concern for those who depended upon her.

It is a law of life that the self-centered destroy themselves with the poison of self-pity, fear, and anxiety, with hatred and resentment. Those with Christlike compassion for others enrich themselves with friendship, strong allies, and the consciousness that they are in partnership with God.

Jesus said it thus: "Whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it."

Prayer: O God, our Father, let thy church be a true fellowship of the concerned. Give us the capacity to feel the pain of others, to share their grief, the willingness to bear one another's burdens, and so fulfill the law of Christ. Enable us to enjoy the happiness and success of others as we enjoy our own. In Jesus' name, we pray. Amen.

—JOSEPH S. PLOUGHE

Charles M. Bryan
Calhoun, Tenn.

MARCH 16

And he said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. . . ."—Luke 10:2

LET'S TAKE A WALK down a neighborhood street and survey the membership prospects for your church. You point out a young family which never attends. Their three youngsters do not attend church school. Down the street lives a mother who is losing her grip on life. At another house lives a lonely older couple. You point out, too, the broken home of an alcoholic father.

As we look at your list we could become discouraged; there isn't a lively prospect among them. Yet Jesus looked at the same kind of people and said, "The fields are white unto the harvest." In Peter, James, and Matthew he saw not fishermen nor a tax collector but laborers for the harvest. Jesus saw the possibilities in people. Those we see as dim prospects are people for whom Christ died.

John Wesley once said, "We have nothing to do but to save souls." We who labor on church budgets, membership crusades, or classes of energetic intermediates doubt this; it seems we have everything to do but save souls.

Yet Paul describes our task as "the ministry of reconciliation." Our ministry is to bring estranged people to God. If we have eyes to see, we are certain of large fields ready for the harvesting, and we see that among the workers there is a place for each of us.

Prayer: "O still in accents sweet and strong
Sounds forth the ancient word,
"More reapers for white harvest fields,
More laborers for the Lord!"

"O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home."
—Samuel Longfellow (*The Methodist Hymnal*)

—CHARLES M. BRYAN

A Lenten Prayer to call your own

O GOD, our Father, come in thy mercy and thy compassion, and bind up the brokenhearted.

Bless those who have been wounded by their friends; those who trusted someone only to have that trust betrayed; those who helped someone in his day of need, and then were cast aside.

Bless those who have been hurt through their loved ones; those who feel more bitter for the wrongs inflicted on their loved ones than for the wrongs inflicted on themselves.

Bless those who have lost their peace; those who cannot even sleep without the help which drugs can give. Bless those who are sorely tempted; those whose instincts and passions are too strong.

Bless those who are lonely; those who are grown old, and who are left alone; those who now have no one left.

Bless those who are poor; those who are worried about the future in which they may not even have a home.

Bless those who are ill; those who are in pain; those who will never be well again; carry all such over the long, last mile, and help them to go about in gallantry to glory.

Bless those whose personal relationships are not right; those who feel that there is an unseen barrier where there should be none; before they blame others, help them to remember that faults are never all on one side.

Bless those who have lost their faith; those who cannot even pray; those who send words out into the darkness, but who sometimes feel that they are talking only to themselves.

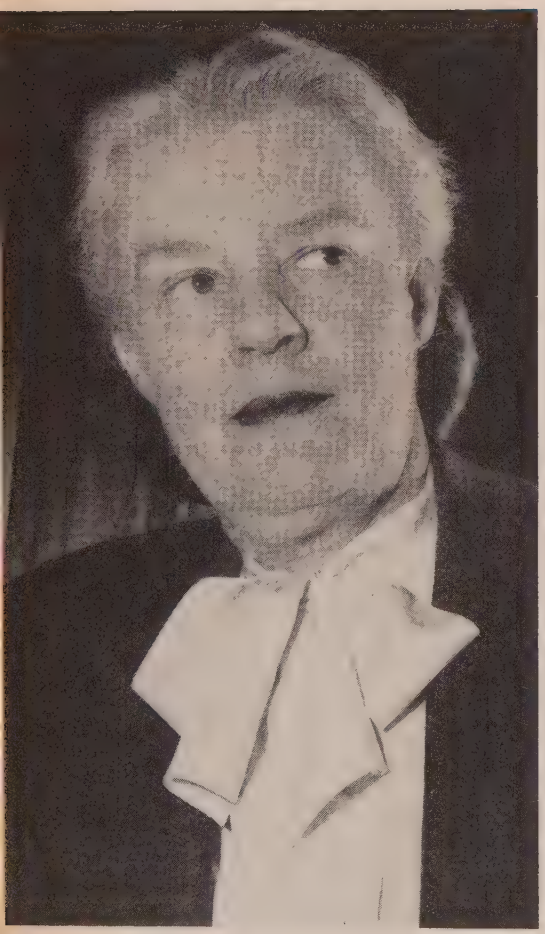
Bless those who are sad; those whose plans death pitilessly wrecked; those who live in a world where everything reminds them of the happiness which is gone; even at such a time help them to trace the rainbow through the rain.

Be thou our refuge and our strength from all the storms of life. Grant us thy peace in our souls, and thy joy in our hearts, that even in the dark for us it may be light. These things we ask for thy love's sake. Amen.

From British Weekly

Barnabas takes:

Looks at New Books



Daughter of a Methodist minister, Dorothy Thompson is a prolific writer for newspapers and magazines and one of the most influential women of this day and age. Her most recent book is entitled The Courage to Be Happy.

A couple of years ago a discerning radio commentator shocked us into the realization that two thirds of our institutions of higher learning did not then require the study of American history.

This same commentator also pointed out the lack of imagination in a group of intellectuals who, when asked, "If banished to a desert island, what 10 books would you take?" failed to list a book on astronomy.

"Wouldn't you think a man starting the New Year on a desert island and living constantly in contemplation of God's *real* work, would want to study it? Why, the greatest book *on men* ever written, Hamlet and all Shakespeare included, is still only an analysis of the emotions and actions of us imperfect human beings. But a good astronomy is a guidebook to God's Kingdom."

Thus wrote **Henry J. Taylor,** in *An American Speaks His Mind* (Doubleday, $3.95).

In the years Taylor had a news program he scored many beats. But his long-term aim was an inspirational telling of the story of America, in economic and international education, and in an elevation of the spiritual values of life. He is presently U.S. ambassador to Switzerland.

A second book of carefully selected essays comes from the pen of **Dorothy Thompson,** proud product of Methodist-parsonage upbringing. Her new book, *The Courage to Be Happy* (Houghton Mifflin, $3.50), is grouped by themes: essays on art, artists, and literature; children; age; public affairs, and everyday life. In this last category, let me share with you her thoughts on spiritual growth:

"The farm lad lies on the hillside and gazes at the fleecy clouds floating in the faraway blueness, or on a starry night identifies red Antares or blue Arcturus from its relationship to the Big Dipper; he loves the broadest, tallest maple tree in the farmyard, and brags that it has stood there for a hundred and fifty years. . . . He is ever conscious of the danger and grandeur of the elements—of the shattering thunder, and the torrential rain, and the pullets that will drown unless rescued from the range; of the sun calling the earth to fruition or baking the earth on the roots of crops; of his own inadequacy, often, to do more than endure. He does not learn from Nature that the universe revolves around himself, and at his own rhythm, and to suit his own whims, but that it continually invites him to expand himself into it, mastering if he can, flood and drought, tempest and storm, and enduring with fortitude what is beyond him to master. That is probably one reason why farm boys grow up to contribute so many names to *Who's Who* as inventors, scientists, scholars, educators, artists, and managers of great industries."

"God is not love," says **Colin Wilson** in *Religion and the Rebel* (Houghton Mifflin $4). And Christianity—he adds—was a religion invented by St. Paul.

This is a sequel to his best-selling *The Outsider.* The young (26) British writer won critical kudos for his first philosophical book, but in this one he sounds like a mixed-up kid.

Two of the most interesting picture-and-text books concerning the Late Unpleasantness Between the States came to our attention simultaneously this month—*A Civil War Artist at the Front* (Oxford, $6.50) and *Mr. Lincoln's Washington* (Coward-McCann, $7.50).

Both are interesting, informative, and worthy of their own niche in Civil War lore. In *A Civil War Artist at the Front,* **William Forrest Dawson** has set off the on-the-spot etchings of Edwin Forbes with concise textual explanations invaluable in giving the reader insights into the day-by-day life of Billy Yank. Now if someone will only come up with a similar volume doing the same job for Johnny Reb!

Washingtonian **Stanley Kimmel,** a magazine and newspaper writer for many years, has assembled a truly handsome volume, complete with hundreds of illustrations, in *Mr. Lincoln's Washington* to show us the nation's capital as it appeared in the years it stood in danger of invasion by "Lee's Miserables." A thoroughly enjoyable book, its first-rate status is endangered when

we read a reference to the Battle of Sharpsburg (Antietam) as having been fought near Sharpsburg, Pa., instead of Sharpsburg, Md., and by the use in two places of the same article from a Washington newspaper. Nevertheless, we enjoyed the book and hope it will go through enough subsequent printings to swat the few remaining "bugs."

When the city of Richmond, Va., onetime capital of the Confederacy, decided to erect a statue in honor of Stonewall Jackson, it is said, there was no doubt which way "Old Jack" should face. Due north, pressing toward Yankeeland.

The stern "blue-light elder" has always been a fascinating figure of history—military genius, devoted Christian; a man of no mercy on the battlefield, but the gentlest of fathers and husbands. And now, to portray him as his second wife (his first died in childbirth) must have seen him, we have **Harnett T. Kane's** biographical novel, *The Gallant Mrs. Stonewall* (Doubleday, $3.95).

This is a different picture of Stonewall—or Tom, as he is called throughout. Here we watch him through the eyes of the former Anna Morrison, as a shy, awkward, albeit dedicated man who found an unwavering faith in God early in life—and his full flowering in the bloodiest carnage this continent has ever seen.

Don't expect this to add much to your knowledge of the Civil War. But if you want a home-and-fireside peek at "the man inside the statue," try this book. It's different.

The only word for philosopher **Will Durant's** still-unfolding story of civilization is "monumental." His years-long project is a massive, but down-to-earth, interpretation of Western history by a great rationalist soul, oriented in Christian faith.

Beginning with *Our Oriental Heritage* (1935), civilization's story will be carried up to the time of Napoleon, if our author lives five more years to complete Part VII, which will be *The Age of Reason.*

Latest volume is *The Reformation* (Simon & Schuster, $7.50), a tale of Europe's civilization between the time of pre-Reformer John Wyclif, around 1300, and the time of the turbulent middle 1500s, when John Calvin and late Reformers were on the scene.

Durant knows how to express himself clearly and how to be tolerant. This helps him immensely in his "attempt to unravel the present into its constituent past."

It was in the pre-Reformation 14th

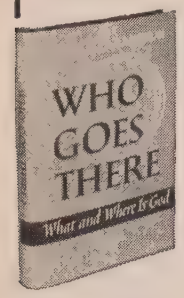
for your Lenten-Easter Reading

I BELIEVE	Gerald Kennedy	$1.25
CHRIST BE WITH ME	Walter Russell Bowie	$1.75
THE DEATH OF CHRIST	John Knox	$2.75
CHRISTIAN MATURITY	E. Stanley Jones	$1.50
LETTING GOD HELP YOU	John A. Redhead	$2
THINK ABOUT THESE THINGS	Jane Merchant	$1.50
PRAYERS FOR LIVING	Hazel T. Wilson	Regular edition, $1; Deluxe edition, $2.95
PRAYERS FOR A WOMAN'S DAY	Josephine Robertson	$1
THEY MET AT CALVARY	W. E. Sangster	$2
THE SECRET OF RADIANT LIFE	W. E. Sangster	$3
COME SEE A MAN	Grace Noll Crowell	$1.50
PRESCRIPTION FOR ANXIETY	Leslie D. Weatherhead	$2.50
A SIMPLE GUIDE TO PRAYER	John Underwood Stephens	$2
A LIFT FOR LIVING	Ralph W. Sockman	$2
BENEFITS OF HIS PASSION	C. H. Dodd	$1
LIFT UP YOUR HEARTS	Walter Russell Bowie	$1.50
HEAVEN AND HELL	John Sutherland Bonnell	$1
CONSIDER HIM	Olive Wyon	$1
IS GOD AT HOME?	J. B. Phillips	$1.75
WHEN GOD WAS MAN	J. B. Phillips	$1
LOVE SPEAKS FROM THE CROSS	Leslie Badham	$1
OVER HIS OWN SIGNATURE	Leslie D. Weatherhead	$2.50
A PLAIN MAN LOOKS AT THE CROSS	Leslie D. Weatherhead	$2
THE SEVEN WORDS	Clovis G. Chappell	$1
FACES ABOUT THE CROSS	Clovis G. Chappell	$2
THE INVINCIBLE CHRIST	Massey Mott Heltzel	$2
PERSONALITIES OF THE PASSION	Leslie D. Weatherhead	$2

Order from your bookstore **ABINGDON PRESS**
Publisher of THE INTERPRETER'S BIBLE

J. WALLACE HAMILTON

Outstanding Methodist Author, Minister of Florida's "Drive-in" Church



WHO GOES THERE?

What and Where Is God?

In this new book, the popular author of *Ride the Wild Horses!* and *Horns and Halos in Human Nature* cuts through the externals of religion and our primitive loyalties to point the way to a mature faith for these soul-shaking times. $2.50

FRANK S. MEAD

Compiler

Widely Known Methodist Author and Editor

WHAT THE BIBLE SAYS

The Bible holds real help for every problem of your heart and every question in your mind. These actual quotations from the King James, RSV, and other widely used versions will help you to find new strength and understanding. $1.95

PLEASE ORDER FROM

THE METHODIST PUBLISHING HOUSE

SERVING YOU

Baltimore 3, Dallas 1, Nashville 2, Portland 5, Chicago 11, Detroit 1, New York 11, Richmond 16, Cincinnati 2, Kansas City 6, Pittsburgh 30, San Francisco 2.

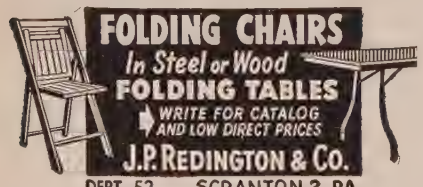
BOOKS DESIRED _____

_____

Name _____

Address _____

City _____ *Zone* ___ *State* _____


FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 52 SCRANTON 2, PA.

PENNINGTON

Methodist College Preparatory School for Boys. Owned by the New Jersey Conference. College preparatory. Fully accredited; graduates in 89 colleges. Grades 7-12. All sports. Gym, pool. Guidance, developmental reading, crafts, shops, music. New dormitory. Moderate rate. Endowed. Established 1838. Write for catalog.

Ira S. Pimm, D.D., Box 45, Pennington, N. J.

TILTON SCHOOL In the Lakes Region of N. H.

Thorough college preparation for boys, grades 8-12. Established in 1845 by clergymen and laymen of the Methodist Church. First emphasis is placed upon character and the development of Christian leadership. Small classes, understanding masters, stimulating instruction. Large gym. Extensive sports program including skiing, skating, mountain climbing. Outing Club, Glee Club, Debating, Dramatics. Moderate tuition. Early application advised. Catalog.

J. Gordon Jeffries, Dean

Box I, Tilton School, Tilton, New Hampshire

century, perhaps, that the Church hit moral bottom. It taxed the ignorance of the people; high office went to the highest bidder; the deadly sins abounded throughout the clergy, even up to the Pope. But reform eventually came in both sides of a Church divided by the schisms of the 16th century.

The big picture of fall and reform, the intermixture of religion and politics of Europe, side views of the civilization of Islam and Judaism in the whole Western world are laid out in great detail by a contemporary who can popularize without making the soup too thin.

After wading through the reams of copy written about the sinking of the *Andrea Doria* following her collision with the *Stockholm* in the "Times Square of the North Atlantic" in July, 1956, I thought everything possible had been written about this tragedy. Not so.

The Andrea Doria story is **Edward Rowe Snow's** lead-off piece in *Legends of the New England Coast* (Dodd, Mead $4). Some of the others are just as gripping. For example, Snow informs this landlubber that another collision occurred just two days previous, in the same spot, under almost identical circumstances.

Every New England state except Vermont has a place in this new collection.

One Sunday afternoon in 1904 a baseball player named Branch Rickey failed to turn up at the Cincinnati baseball park where he was scheduled to play. He was promptly fired by a manager who didn't know Rickey, in tribute to his mother, had vowed never to play Sunday baseball.

Rickey never broke his vow. Even during his long career as a baseball executive and maker of champions, he wouldn't attend a game on Sunday. This fact, coupled with Rickey's strong Methodist background, led some writers to picture him as a sort of saint, while other facets of his personality persuaded others he is a rogue.

The real Branch Rickey now is portrayed in an intimate biography by **Arthur Mann,** *Branch Rickey—American in Action* (Houghton Mifflin, $4). As a sports writer, assistant to Rickey on the Brooklyn Dodgers for four years, and a close friend for 15 years, Mann is eminently qualified to portray the life of an individualist who had a profound effect on the game as it is today.

Margaret Mayorga's 20th anniversary edition of *The Best Short Plays* (Beacon, $6) has just been added to our bookshelf. Through the years Miss Mayorga has provided us with many pleasurable hours of getting acquainted with the plays we've missed seeing. This year's collection is a good one covering, as it does, a 40-year period, ranging from the days of the crystal-and-earphone radio sets to color TV.

There's a good deal of serious theater talk a bit beyond my ken, but important to those active in this field.

A Little Laughter, compiled by **Katherine Love** (Rowell, $2.50) has taken the Barnabas household by storm. It's a small book of collected poems by all the greats—past and present—aimed at entertaining young readers. Pictures by Walter H. Loraine add to the gay nonsense. Well, age is always a state of mind as well as a matter of arithmetic, so why shouldn't

MUMPS

I like this one by Elizabeth Madox Roberts entitled *Mumps:*

I had a feeling in my neck,
And on the sides were two big bumps;
I couldn't swallow anything
At all because I had the mumps.

And Mother tied it with a piece,
And then she tied up Will and John,
And no one else but Dick was left
That didn't have a mump rag on.

He teased at us and laughed at us,
And said, whenever he went by,
"It's vinegar and lemon-drops
And pickles!" just to make us cry.

But Tuesday Dick was very sad
And cried because his neck was sore,
And not a one said sour things
To anybody any more.

If you've a six-to-nine-year-old with a birthday coming up in late winter or early spring, I'd like to recommend a gift book—**Reiner Zimnik's** *The Proud Circus Horse* (Pantheon, $2.75).

It's a spirited tale of a splendid white horse who tires of the daily routine of the circus and leaves. After discovering that the world outside is not always

ec, and that you must work for a ving, he decides to return to the circus nd his friends there. There's not a ew thing about the theme, or the ıoral it makes, but it's told in an ex- iting way.

The Burns Mantle Yearbook, *The Best Plays of 1956-1957,* edited by **Louis Kronenberger** (Dodd, Mead, $6), is ut together in a much lighter way. Kronenberger's witty survey of Broad- ay's last season is teamed with the iscussions of critics from other cities, ere and abroad. The ten best plays are iven in condensed form, spiced with Hirschfeld drawings, all of which nakes me regret very much the distance nat prevents my being a Broadway rst-nighter.

There's a heap of plain talk on edu- ation in *What We Want of Our chools* (John Day, $3.75) by **Irving Adler.** Being interested as a parent and axpayer (inevitable twosome!) I spent profitable evening with this book. Adler's contention is that the I.Q. rat- ıg method is a "hoax" and he proceeds o demolish it, from what he views as s false premises through its "false ar- uments" to what he believes are false onclusions which keep millions of chil- ren from getting the schooling to vhich they are entitled.

Art Linkletter knows more about vhat goes on in the minds of children ıan perhaps anyone else in the enter- ainment field. He ought to—he's been robing their thoughts for 15 years on is radio show.

Kids Say the Darndest Things! Prentice-Hall, $2.95) is Linkletter's ollection of the humor and wisdom of ıe kindergarten and grade-school set. had two thoughts as I chuckled rough this book: (1) I liked Link- tter better with each chapter, and (2) wondered how I could fix the best tories in mind for future use. There are many times a childish quip would elp make a point in a serious conver- tion, or rescue me from an embarrass- ıg situation.

The Cult of the West is growing as ıore Americans sense the truth in ames Bryce's observation that the most ypical aspect of America is the West. Many new volumes bear testimony to ıe growing interest of what makes America America, but none on the cur- ent list is more impressive than **Har- ld McCracken's** *The Charles M. Rus- ell Book* (Doubleday, $23.50) with 35 eproductions in color of the artist's aintings.

Russell was born in St. Louis but ent most of his life in Montana, where e painted the life of cowboys, Indians, nd soldiers. A great and good friend as "Brother Van," W. W. Van Orsdal,

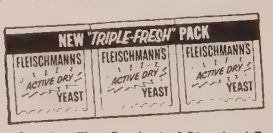
Cooking is a family affair with the Richardsons

Mother and Daughter-in-Law Win Cooking Awards

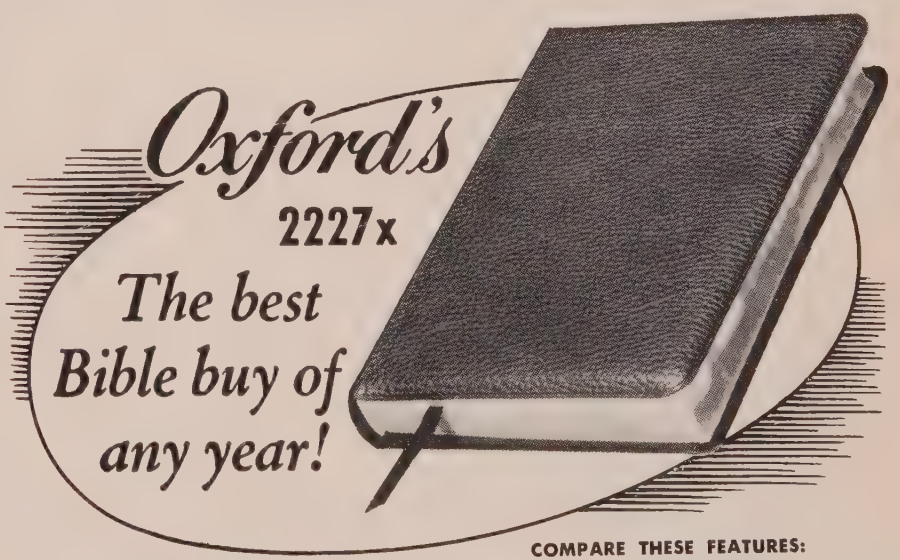
Newlywed Mrs. Parker Richardson got some cooking cues from her mother-in-law, Mrs. Emmons Richardson, and they both entered at the Skowhegan State Fair last year. The result? Young Mr. Richardson admires his wife's ribbons, and Mr. Richardson, Sr. looks over *his* wife's 10 prizes.

The two Mrs. Richardsons both use Fleischmann's Active Dry Yeast. "It's dependable," says Mrs. Richardson, Sr. "And easy to use," adds her daughter-in-law.

During March, many of you plan Lenten menus. Of course, you'll include yeast-raised specialties, and if you bake yours at home, use Fleischmann's Active Dry Yeast—prize-winning cooks prefer it. It's fast and easy and keeps for months. Keep Fleischmann's Active Dry Yeast handy in your cupboard for yeast-raised treats and for the new "Yeast-Riz" Main Dishes.



Another Fine Product of Standard Brands Inc.



A *de luxe* Bible at an irresistibly low price

only $10.75

Introduced in the fall of 1957 it has quickly established itself as one of America's leading Bibles.

Authorized King James Version

Oxford-America's Gift Bible Since 1675

OXFORD UNIVERSITY PRESS, Inc.

COMPARE THESE FEATURES:

- Luxurious Marrakesh grain Persian Morocco binding
- Leather lined to edge
- Jasper type, modified self-pronouncing
- Oxford India paper
- New Bible Study Helps
- Colored maps
- Concordance
- Red under gold edges
- Ribbon marker
- Handy size: 5 x 7⅛, only 13/16" thick

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

ZOOMAR, by Ernie Kovacs *(Doubleday, $3.95).*

Some years ago a baseball pitcher with considerable musical talent was persuaded to give a violin concert at Carnegie Hall. A music critic summed up his effort by saying that he thought this man could play the violin about as well as Fritz Kreisler could pitch.

Usually, when a man moves into another field, the result is not a happy one, and I was prepared to be critical of Kovacs' writing ability. He is an actor and a comedian, excelling in both fields. And now I have to confess that he can also write. What is more, he can write fiction.

He was wise enough to choose a field in which he is obviously at home, and he has brought his characters to life in a story that is hard to put down. Television, like boxing, seems to have few champions, so far as its ethics are concerned. I can hardly believe that it is quite as much of a racket as most novels about it indicate. It must, however, have some unpleasant features about it, so that when a man has a chance to get his resentment off his mind, he portrays it as a kind of jungle life. The same characteristic is noted in advertising in general.

Kovacs is no exception to this general school of television interpretation and his is a rather bitter story underneath a humorous surface. There are some likable persons in the plot, and the young hero and his wife have certain fundamental decencies about them. There is not much moral life on a high plane, and one has the feeling that a lid is removed and we are looking down into a snake pit of society.

ON THE LINE, by Harvey Swados *(Atlantic-Little, Brown, $3.75).*

I must warn you that this is a subversive book with dangerous assumptions about our American way of life. It has to do with men on the assembly line of a large automobile plant. It dares to suggest that they are not happy and that in terms of their reward they work very hard. The book even intimates that these men are under terrific nervous pressure in an atmosphere that resembles Devil's Island. It is a far cry from the world portrayed by full-page ads some manufacturing concerns run in the slick magazines.

This unfavorable picture is not supposed to be true. I never worked on an assembly line, so I do not know personally what such an experience is like. I have at times purchased products from this process and now and again I come to the conclusion that the product does not reflect happy and conscientious workmanship.

It has been a long time since I have read a protest of this kind and it cheers me to know that the voice of protest has not been silenced completely.

Those of us who enjoy our work must remain sensitive to men whose work is drudgery and strain. I should like to know what a fellow thinks who has been on the line, and if such a man reads this book and wants to write me his comments, I should appreciate his letter.

Methodist missionary, to whom he paid tribute in a famous letter reprinted in this book. TOGETHER plans later to tell more about him, I understand.

Any man will glow over this book—or, if he doesn't, he's not the sort I'd like to go fishing or hunting with!

Donald Culross Peattie is a fortunate father, for he has a son who asked him to write a book—and Peattie could do it. His son, overseas with the U.S. Information Agency, wanted something "to get the people at home thinking more about the fight and why we must care."

Parade With Banners (World, $3.50) is a series of sketches about America and Americans that adds up to a paean of patriotism. You may have read some of the chapters in *Reader's Digest.* No matter. Strung together like a series of beads in this volume, they have unity, coherence, and emphasis that make this an affirmation of a great faith.

George Bilby Walker, author of *The Quiet Time* (Vantage, $2.50), believes too much of our prayer is stilted, ritualistic, and formal. This collection of his prayers is written to be used at any hour of most any day. His purpose is to bring God closer to us as a companion and these brief meditations are the sort of thing to help bring this about. They are simple, direct reminders that God is with us in all that we do and say in our daily life.

Along about this time of year we begin to move the potted bulbs into full daylight, hopeful for the advance blooms that brighten the dining room bay on long winter evenings. Then it's but a few short weeks until Bonnie ventures out to snip the first forsythia and pussy-willow branches for forcing.

She found fresh inspiration for her favorite hobby in **J. Gregory Conway's** *Encyclopedia of Flower Arrangement* (Knopf, $6). A few minutes after she showed me several of the multitude of fine illustrations, I heard her rummaging about in the kitchen cupboard where she stores vases, bowls, and the like. She's probably dreaming up arrangements for blooms off the rose bushes we've ordered for spring delivery. Women are real optimists!

Reading *A Traveller in Rome* by **H. V. Morton** (Dodd, Mead, $6), I

ied to restore the missing columns in
ıe fabulous ruins around which pres-
ıt-day Rome is built. And as I moved
om chapter to chapter, Morton *did*
elp me to relive the events which took
lace in the ancient city. It's all there
ı considerable detail—from the horri-
le assassination of Caesar to the shar-
ıg of secret rites in the sacred Temple
f the Vestal Virgins.

Today's Italy is described with real
ondness in a wide variety of subjects.
lorton describes his visit to the pope's
ırm and its serene atmosphere, then
ostles his readers on and off Roman
uses . . . more than a little reminiscent
f the situation right now in Chicago!

You've Got Me in the Surburbs Dodd, Mead, $2.95) is quite the fun-
iest collection of cartoons to come our
ay in many a day. Edited by **Lawr-
nce Lariar,** it's sure to tickle the
ınny bone of anybody who now re-

des in suburbia—or has at any time
the last two decades, for that matter.
osy neighbors, determined crabgrass,
mites, mud, are but a few of the sub-
cts treated with acid-dipped pen by
merica's foremost cartoonists.

Writing in an easygoing, informal
yle, **Van Wyck Brooks** gives us a
ampling of his original, urbane opin-
ns in *From a Writer's Notebook* Dutton, $3)—an ideal volume for
ickup reading.

I'd like to share just one of his
oughts with you:

" 'Nowadays everything grows old in
few hours; reputation fades, a work
asses away in a moment. Everybody
rites; nobody reads seriously.' How
ften, in the twentieth century, one
ears this lament! It was uttered by
hateaubriand in 1836."

—BARNABAS

"How He Would Have Enjoyed This If He Were Here!"

A living memorial in music! Every day your DEAGAN CARILLON gives eloquent testimony to your loved one's devotion to church and community. There's nothing so inspiring, so sublime, so truly *musical* as a carillon by DEAGAN—since 1880 the world's standard in bells, chimes and tuning devices.

Impressive dedicatory services and an imperishable bronze tablet consecrate your thoughtfulness to the glory of God and the memory of your loved one. Now and forever, your church tower sings out your favorite hymns of faith in glorious harmony—a whole new world of beauty in bell music.

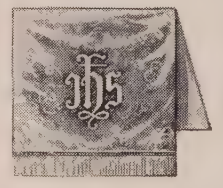
A complete DEAGAN CARILLON can be installed in your church for as little as $1400. The world-famous 32-note *completely automatic* NEW WORLD CARILLON costs about $8,000, installed. For detailed model descriptions, prices and demonstration recording, write:

Deagan Carillons
1770 W. BERTEAU AVE.
CHICAGO 13, ILLINOIS
A Division of J. C. Deagan, Inc.
Established 1880

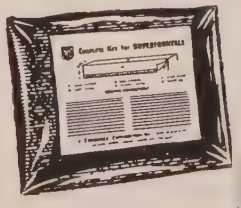
CUSTOM QUALITY Paraments for PULPIT, ALTAR CHANCEL, LECTERN

Enriched in Beauty with Non-Tarnishable
GOLD OUTLINE EMBROIDERY

Choose from quality brocades, faille and felt materials on which symbols of your choice are embroidered and enriched in beauty by our own patented GOLD OUTLINE—guaranteed non-tarnishing for life of the Parament. Colorful catalog sheets available on request.

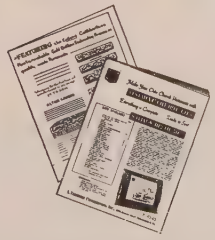


- Altar Covers
- Bible Markers
- Pulpit and Lectern Scarfs
- Communion Table Runners



Ready-to-Sew CUT-OUT KITS

SAVE UP TO 50%! *Quality materials all marked and ready for your volunteer needleworkers. Easy-to-follow instructions—including complete instructions for couching. Send today for new FREE illustrated catalog.*



MAIL THIS COUPON NOW FOR FREE COLOR CATALOG SHEETS AND PRICES.

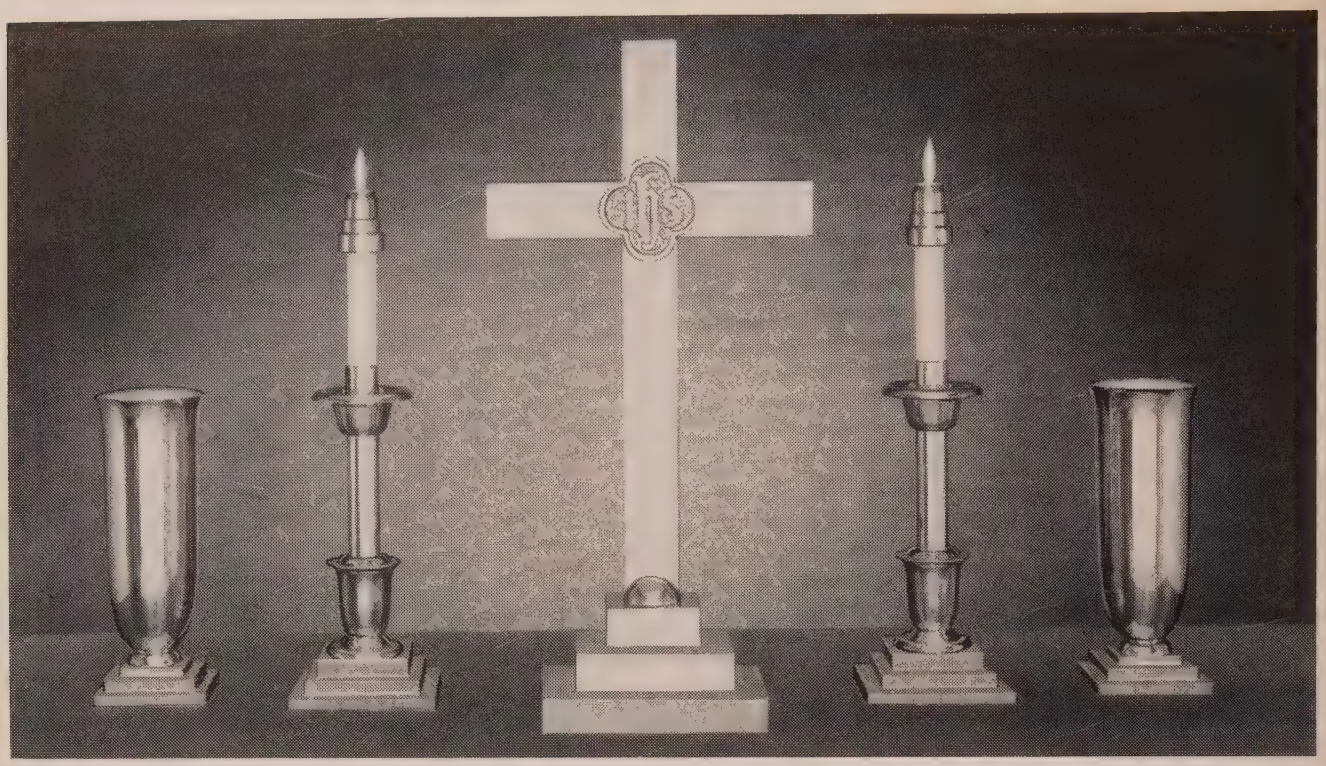
J. THEODORE CUTHBERTSON, INC.
Manufacturers of Ecclesiastical Vestments
2013 Sansom Street • Philadelphia 3, Pa.

Please send me illustrated catalog on Gold Outline Embroidery Items and Cut-Out Kits:

☐ GOLD OUTLINE EMBROIDERY ITEMS ☐ CUT-OUT KITS

NAME_____
ADDRESS_____
CITY_____ ZONE_____
STATE_____
NAME OF CHURCH_____
DENOMINATION_____
T-28

A Family Remembers . . . **Present your church with altarware this Easter as a Memorial Gift . . .**



SQUARE-BASE BRASSWARE by Sudbury

Make Easter a special one for you and your family this year—remember a loved one or special friend with a memorial gift to your church. This beautiful set is our suggestion for a gift that is appropriate.

SUGGESTED *Memorial Gift* FOR YOUR CHURCH

This beautiful Sudbury Set will lend reverence and dignity to your worship services through the years. The classical beauty and restrained style of the perfectly tooled matched pieces directs attention to the altar and symbolizes the presence of God.

In observance of liturgical custom, the cross in this set is placed in the center and stands taller than the candlesticks and vases. The 10-inch or 12-inch candles and the 11¼-inch vases are designed and recommended to accompany the 24-inch cross. Specify size of candles when ordering.

The 30-inch cross requires the 14-inch candlesticks and the 13¼-inch vases. Illustrated above, the set has the 24-inch cross, 12-inch candlesticks and the 11¼-inch vases. Candles and Sudbury brass waxsavers shown with the set are not included. You can order these separately. Each piece of this set is created from solid brass, polished and lacquered to a gleaming finish. The popular square-base design is prominent on each piece. Vases have removable aluminum containers for convenience and handling ease.

If you desire memorial engraving on the base, it may be done at the factory before the final finish is applied, at moderate cost. Give exact wording you want. Place your order now so you will have plenty of time to get exactly what you want with the correct wording.

Please order by numbers and titles listed below. Transportation extra.

SB-150. 24-inch Cross, 12-inch crossarm. Shpg. wt., 12 lbs., 10 ozs. . . . *each,* **$70.00**

SB-150B. 30-inch Cross, 13-inch crossarm. Shpg. wt., 15 lbs. . . . . *each,* **$85.00**

SB-151. 14-inch Candlesticks. Shpg., wt., 6 lbs., 13 ozs. . . . . *pair,* **$60.00**

SB-151B. 12-inch Candlesticks. Shpg. wt., pair, 6 lbs., 12 ozs. . . . . *pair,* **$60.00**

SB-151BE. 12-inch Electrified Candlesticks. Shipping weight, pair, 7 lbs., 3 ozs. . . . . *pair,* **$80.00**

SB-151C. 10-inch Candlesticks. Shpg. wt., pair, 8 lbs., 1 oz. . . . . *pair,* **$60.00**

SB-152. 11¼-inch Vases. Base 4¼x4¼ inches. Shipping weight, pair, 6 lbs., 11 ozs. . . . . *pair,* **$60.00**

SB-152B. 13¼-inch Vases. Base, 5⅝x5⅝ inches. Shipping weight, pair, 11 lbs., 9 ozs. . . . . *pair,* **$85.00**

Candles to Fit. KM Special 3's. Size, 10x1⅛ inches. Shpg. wt., dozen, 4 lbs., 1 oz. . . . . *box of 12,* **$6.00**

Add state sales tax if necessary—none on interstate orders

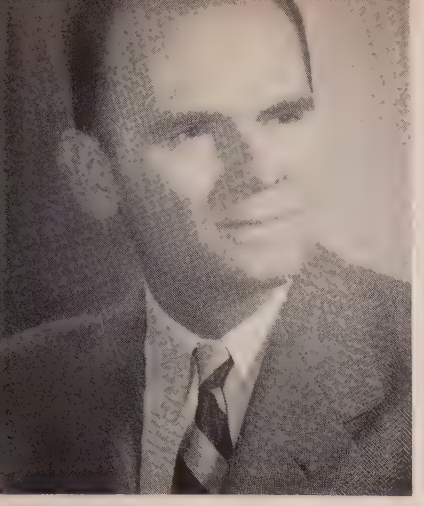
The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Since 1789

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St. • Los Angeles, 5244 Santa Monica Blvd.



Dr. Michalson

Answers Questions About

YOUR FAITH

Dr. Carl Michalson is a professor of theology, Drew Theological Seminary.

What does "grace" mean?

The meaning of "grace" depends on the context. In the context of an etiquette book it is one thing, as in "the social graces" or "a gracious person." In the days of the apostles it carried that same meaning. However, a change in context occurred by the use of the word by Roman authorities in Palestine at that time. Signs announcing the unanticipated liberation of political prisoners read: "By the grace of the emperor . . . prisoners are being set free." When Paul looked for the right word to signify God's deliverance of men from the bondage of sin, he took the word "grace" from those signs.

What is meant by "apostolic succession"?

Many Christians believe the church is built upon a succession of bishops traceable without a break back to the apostles. They believe that Christ conferred his authority upon the apostles, chiefly Peter. With that authority he conferred the power to transfer the authority to others, who would themselves transfer it to still others, and so on. The ordination of a bishop is the moment at which this authority crosses over. Churches best known for the importance attached to this belief are Roman Catholic, Eastern Orthodox, Swedish Lutheran, and Anglican, but actually all churches hold this same general belief. The one exception is that some find their continuity with the apostles through congregations of Christians and not through bishops.

How do we know Christ rose from the dead?

We do not "know" it in the same way we know things in general. According to the biblical witness, the risen Christ appeared only to believers. The Church's radiant faith is the source of our knowledge of the Resurrection. There is no greater tactical blunder in Christianity than to attempt to demonstrate by proof to scoffers and unbelievers the things that can only be "known" through the witness of faith.

Can Methodists claim "sanctification" without pride?

Sanctification is not the exclusive property of Methodists. John Wesley rightly regarded it as an ecumenical doctrine. All the churches believed it; not all took it seriously. God raised up the people called Methodist to take it seriously. But can one claim "sanctification" without falling into the sin of pride? If one understands it in the biblical (and Wesleyan) sense, he can. All Christians are called to be "saints." Sainthood is not, however, a characteristic of a man in himself. It is a characteristic of a man in Christ. If we are "holy," it is with the holiness of Christ. The odor of sanctity is not a claim the Christian makes for himself. It is the holiness of Christ with which he is holy.

FOR THE GLORY OF GOD

A Novel By

HELEN NORRIS

When Carl Redman first comes to Canville he discovers a church that has been abandoned by its congregation. In this beautiful novel, Miss Norris tells the story of the young seminarian's work and prayer that bring about the beginnings of a Christian reconciliation. Few readers will leave this inspiring book unmoved.

Probably $2.50

at your bookstore or from

The Macmillan Company

60 Fifth Avenue, New York 11

21st EDITION

Halley's Bible Handbook

{Formerly known as "Pocket Bible Handbook"}

Book OF a Lifetime . . .FOR a Lifetime
Loved alike by . . . Young and Old
Widely Used in Colleges and Seminaries
Highly Commended by leading Magazines
Specially Useful for S S Teachers

It is an Abbreviated Bible Commentary, with Notes on Books of the Bible, their Historical, Geographical and Chronological Backgrounds, with 75 Illustrative Maps:

Amazing Archaeological Discoveries, Confirming or Illustrating Bible History, with 78 Authentic Photographic Reproductions:

Related Historical Data from the Annals of Babylon, Egypt, Assyria, Persia, Greece and Rome, touching the Bible Story:

How We Got the Bible, Formation of Old and New Testaments, Apocryphal Books, Manuscripts and Early Christian Writings:

An Epitome of Church History, Connecting Bible Times with Our Own; Early Church Fathers, Persecutions, Rise of the Papacy, the Popes, Luther and the Reformation.

Now Contains Select Bible Verses. There is nothing published, of its size, that has anything like as much practical Biblical information.

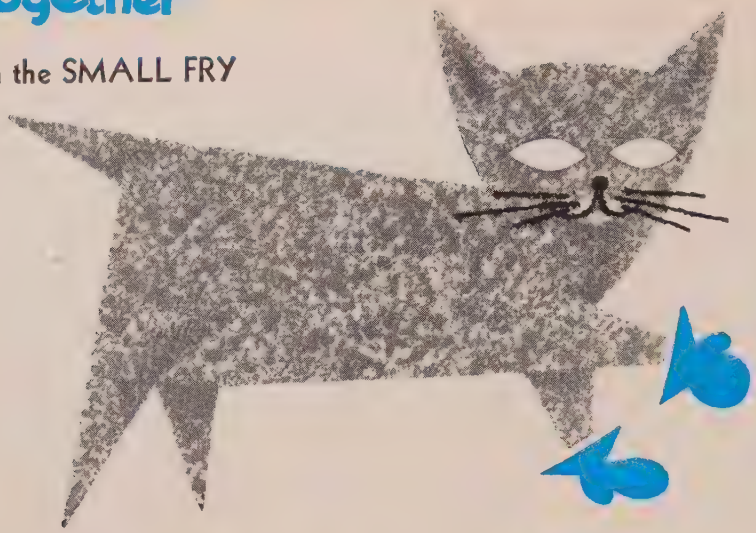
{Further particulars sent on request}

4 x 6½ x 1½ inches

956 Pages Cloth Bound $3.00

Order from your Bookstore or

H. H. HALLEY, Box 774, Chicago 90, Ill.



By GINA M. BELL

The Kitten Who

LUNCH was ready and all the kittens were sitting at the table—all except Susie, that is. "I just can't imagine what's keeping her," said Mother Cat. "I told her to take Grandma some soup and then to hurry right home."

"Well, I'm hungry," complained Tommy Cat.

"I'm hungrier than you," said Buffy Cat.

"And I'm hungriest of anybody," added Taffy Cat.

"In that case, we won't wait any longer," said Mother Cat, and she began filling their bowls.

Just then, Susie Cat came rushing in. "I'm sorry I'm late," she said, "but Grandma was telling me a wonderful story. It was about three kittens who lost their mittens. When they found them again they were very happy. It's a wonderful story—all in rhyme."

"I used to like it, too," said Mother Cat, forgetting to scold Susie for being late. "Grandma used to tell me that story when I was a kitten."

"I wish I could have some mittens, Mother," said Susie. "Do you suppose I could? Some nice, soft, blue mittens."

"What a silly thing to want," said Tommy Cat.

"Kittens don't need mittens," said Taffy Cat.

"No, we already have fur on our toes to keep them warm," agreed Buffy Cat.

"But it isn't blue," said Susie. "Oh, I do wish I could have some mittens. Mother, would you make me some for my birthday?"

"I'll see," said Mother Cat. "If mittens are what you want perhaps you shall have them."

Sure enough, on Susie's birthday, there they were—lovely, soft, blue mittens. "Thank you, Mother!" cried Susie. "They're just what I wanted."

"You look silly," said Tommy Cat.

"You certainly do," said Buffy Cat.

"I won't play with you if you're going to wear them," said Taffy Cat.

"Then I'll play by myself," said Susie. "May I, Mother?"

"Yes," said Mrs. Cat, "and do try to keep your mittens clean."

After breakfast, Susie walked down the street to show off her new mittens. She felt very proud and all the other cats in the neighborhood looked at her.

After a while, Susie's mittens felt a little scratchy. Her paws became warm, too. Susie tried not to notice it.

Then, all of a sudden, she saw Mr. Dog staring at her. Mr. Dog was big and fat and not friendly to cats—not at all.

Susie Cat began to run. Usually she could run much faster than fat Mr. Dog, but this time her paws seemed clumsy and once she even tripped.

Running to the nearest tree, Susie tried to dig her claws into the trunk. But they wouldn't cling—Susie Cat could not climb at all!

Over her shoulder, she could see Mr. Dog coming nearer and nearer. *Oh dear,* Susie thought, *if I could just get rid of these mittens!*

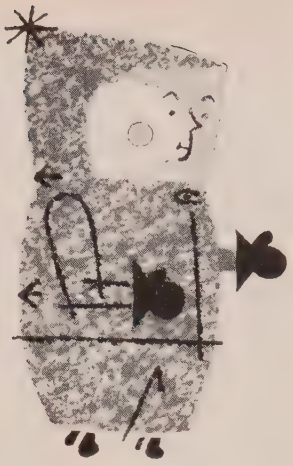
She tried kicking the mittens with her hind paws, but the mittens were too snug. They wouldn't kick off! Then she tried pulling them with her teeth. Finally they came off and Susie scampered up the tree.

Mr. Dog stood at the foot of the tree, growling and barking. For a long while Susie waited and waited. Finally Mr. Dog decided to leave. Susie climbed

Are You a Winner?

undreds and hundreds of won-
erful pictures were entered in
OGETHER's recent Small Fry
rawing contest.

The winners will be announced
ext month—so be sure to look
n your Small Fry pages in
larch!



Warm Clothes

I have a red sweater,
And mittens so bright;
A snowsuit with zippers,
That covers me quite;
A scarf that wraps 'round me
And comes to my nose;
I thank you, dear God,
For all my warm clothes.

From **My Prayer Book** by Margaret Clemens, © 1947. Rand McNally & Co.

Wanted Mittens

ack down the tree and hurried
ome, forgetting all about her
ew, blue mittens.

When she arrived home, Moth-
Cat glanced at her paws.
Why, Susie, where are your
ittens?"

"I've lost them," replied Susie,
oking very ashamed.

Tommy, Buffy, and Taffy Cat
ked at their sister. They felt
rry for her, even though they
d think mittens were silly.
Don't worry, we'll help you find
em," they said.

"Please don't bother," said Susie. "You were right—a kitten is better off without mittens. She can run faster and climb better. And besides, mittens are scratchy and they make your paws too warm."

Mother Cat smiled. "Let's forget about those mittens, Susie. Anyway, it's nearly suppertime."

That night, when all the kittens were ready for bed, Susie said, "You know, I think those other kittens who lost their mittens did it on purpose. And I don't think they were really happy at all when they found them."

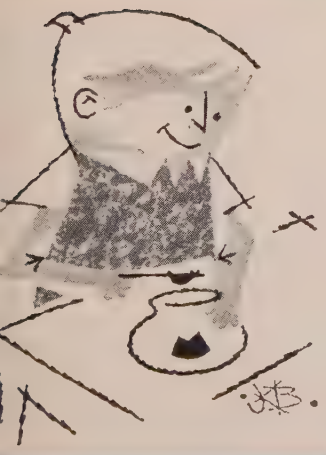
"You may be right," said Mrs. Cat.

"Yes, because mittens are silly things for kittens," said Tommy Cat.

"Kittens don't need mittens at all," said Buffy Cat.

"Because we already have fur on our toes to keep them warm," added Taffy Cat.

Susie Cat purred, licked each of her paws twice, and then fell sound asleep.



Grow a Magic Garden

How would you like to grow a magic garden? It's easy! First, place a small lump of soft coal in an empty glass jar or fish bowl. In another container, mix a tablespoonful each of bluing, salt, and water. Then pour this mixture over the coal. In two or three days, as if by magic, white crystals will appear. In a few more days they'll start climbing toward the top of the jar! Every other day add a teaspoonful each of salt and water to help the crystals grow. Sprinkle on a few drops of colored inks or mercurochrome and your garden will turn beautiful colors. Be sure to keep your magic garden in a place where younger brothers or sisters cannot reach it.

HOBBY ALLEY

The Lure of Finding Rare

By FREDERICK E. MASER

IT WAS George Herbert, 17th-century English divine and poet, who said, "Bibles laid open, millions of surprises." Herbert doubtless referred to spiritual insights—but we who collect rare Bibles as a hobby can read special meaning into his words.

I am thinking of the time I purchased a 1613 Bible. It was described to me merely as "one of the rarest early printings of the King James Version." I was proud to own it, of course, but when I got home and examined it closely I found I had a real prize. It was a copy of the so-called Revenge Bible.

Few people have heard of the Revenge Bible, and fewer still know the reason for its name. It did not leave a trail of blood across the years. Nor was it part of a vendetta. Nor did its scarcity cause a bitter court litigation. It simply omitted, by error, the negative in Romans 12:17 so the verse reads, "Recompense to man evil for evil."

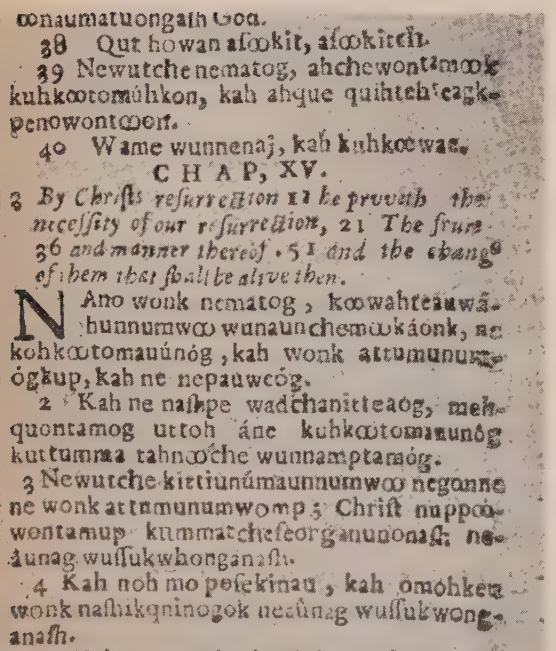
The 1549 Matthew Bible is known unofficially as "the Wifebeater's Bible." A note to I Peter 3 in Daye and Seres' edition of that version furnishes a pointed commentary on the status of women in that era:

". . . And if she [a wife] be not obedient and healpful unto hym, endeuoureth to beate the feare of God into her heade that she maye be compelled to learn her dutie and do it."

Another collector's item has a mistake by an English "printer to ye [Cambridge] Universite," who allowed I Corinthians 6:9 to appear as: "Know ye not that the unrighteous shall inherit the kingdom of God?" An indignant clergyman announced that this Bible was the "foundation of a damnable doctrine" because it was cited by "many libertines and licentious people . . . in justification of their views and inordinate conversation."

Merely gathering curious editions is not the main objective of the true collector. He primarily considers a Bible's textual accuracy, novelty, and influence on other translations. The glamour surrounding some editions also adds to their desirability.

Undisputed king of Bibles is Johann Gutenberg's masterpiece. Completed about 1456, it was the first complete book, as well as the first Bible, known to have come from a printing press. The late Dr. A. S. W. Rosenbach, Philadelphia bibliophile, predicted that one day a complete copy would sell for $1 million. Even today, a single leaf in good condition may bring $600.


ꝏnaumatuongash God.
38 Qut howan asꝏkit, asꝏkitch.
39 Newutche nematog, ahchewontamꝏk kuhkꝏtomúhkon, kah ahque quihtehteagk-penowontꝏon.
40 Wame wunnenaj, kah kuhkꝏwae.
CHAP, XV.
3 By Christs resurrection 11 he prveth the necessity of our resurrection, 21 The frute 36 and manner thereof. 51 and the change of them that shall be alive then.
NAno wonk nematog, kꝏwahteauwá-hunnumwꝏ wunaunchemꝏkáonk, ne kohkꝏtomauúnóg, kah wonk attumunum-ógkup, kah ne nepauweóg.
2 Kah ne nashpe wadchanitteaog, meh-quontamog uttoh áne kuhkꝏtomauunóg kuttumma tahnꝏche wunnamptamóg.
3 Newutche kittiunúmaunnumwꝏ negonne ne wonk attumunumwomp; Christ nuppꝏ-wontamup kummatchefeorganunonash ne-áunag wussukwhonganash.
4 Kah noh mo posekinau, kah omohken wonk nashikqninogok neáunag wussukwong-anash.
5 Kah wunnauónuh Céphas, neir nabone-

John Eliot's Indian Bible is cherished by most collectors—even though it's unreadable.

Among English Bibles, the New Testament of William Tyndale is most prized by many collectors. Tyndale translated from the original Greek while hiding on the continent to escape persecution in his native England. Eventually he smuggled copies into England printed in Europe. Subsequently he was burned at the stake, but his work was not in vain. His translation, by its simplicity of style, made our Bible popular, endowing it with permanence. And it "fixed the phrases" of the Bible with which most of us are familiar today. Tyndale's translation of the Lord's Prayer reads, "forgive us our trespasses," and because Methodist ritual is based on his translation this wording is used instead of "forgive us our debts."

Favorite of the Pilgrims was the Geneva Bible, often called the Breeches Bible because in it Genesis 3:7 appears as: "Then the eyes of them both were opened, and they knewe that they were naked, and they sewed figge tree leaves together, and made themselves breeches."

Printed initially in Switzerland in 1560, this was the first English Bible to be divided into verses. Widely used for years, it fell from favor only after the King James Version was completed in 1611.

Ranking high among choice Bibles published in this country is the prized John Eliot Indian Bible, completed in 1663 on presses brought over from England. Eliot, a missionary to the Indians and pastor at Roxbury Church in Massachusetts, early saw the need for a Bible the Indians could read. He reduced their dialect to writing and then painstakingly—with just one Indian assistant—translated the entire King James Version into the Algonquin dialect. Today a complete Eliot Indian Bible, in good

Bibles

Two fine Saur Bibles, first European-language (German) Bibles printed in America. Saur announced cost as "Eighteen shillings, but to the poor and needy we have no price."

ndition, may bring $2,000 or more lthough, so far as is known, no e alive can read it!

First Bibles printed in America in European language (German) are three editions of the Saur Bible, w sought after by experienced col- tors. Of Saur, a Philadelphian, ble authority E. A. R. Rumball- re once said: "To his neighbors was a clockmaker, glazier, turner, ysician, druggist, printer, book- ler, and on his own confession, ted regularly in some 20 other un- rtakings."

Saur is remembered, too, for the nusual price scale he set for his bles when the first edition came out 1743: "Eighteen shillings, but to e poor and needy we have no ice." Similar unconcern over mon- showed itself when he wrote: would rather serve my fellow men d God in this wise than lay aside great earthly treasure for myself."

Another Bible that always will be pecially esteemed is the Aitken ble, called "the Bible of the Revolution." It was issued in 1781 when few Bibles were available in the colonies, the war having made it impossible to import them.

Robert Aitken sought to help by printing a small duodecimo King James Version. But about the time his Bible was ready, the war ended. Unable to compete in price with imported Bibles—even though Congress passed a resolution urging people to buy his work—Aitken lost money. (The resolution is bound in some copies.) Aitken did, however, achieve fame as the first man to print an English-language Bible in America. Although he lost money, his effort was noteworthy as a venture of faith to satisfy a desperate need for God's word.

One question I'm asked often is, "Aren't such Bibles expensive?" The answer is, "Yes"—but even people in modest circumstances can become collectors.

Some start by buying books which tell the histories of rare Bibles. Since many of these contain facsimiles of rare Bible pages, this furnishes one way—perhaps the best way—to start collecting.

From this point, many beginners branch out and begin collecting Bible leaves or pages. These become available when a dealer finds a damaged copy of some edition which, in perfect condition, would bring a high price. Being unable to get much for the damaged copy, he may break it up into single leaves, ask an authority to write a short monograph about the leaf and the significance of that particular edition of the Bible, and then bind the two together for sale.

In this way, leaves of the Aitken, Gutenberg, and Eliot Indian Bibles —among others—have become available. Some dealers sell the leaves of damaged copies without monographs. In these cases the collector then may write his own monograph and mount the leaf or frame it appropriately.

Still another approach is to visit—with your notebook—the great Bible

collections. Obliging librarians often will supply page facsimiles or other materials cheaply. A brief description of each visit, notes on interesting editions, and facsimiles or photos make excellent additions to any collection.

One of the finest Bible collections in the country was given to Baker University, Baldwin, Kan., by the late Methodist Bishop William A. Quayle. It is especially rich in association copies—Bibles once owned by famous persons. Such Bibles are always interesting. I am especially fond of one in my collection. It is a small Bible which once belonged to William Wilberforce, the man whom John Wesley, in his last known letter, urged to continue the fight against slavery in the British Empire.

Even today, you can find bargains in old Bibles. But first you must know what you are seeking. *Rare Bibles,* by E. A. R. Rumball-Petre, offers a fairly complete check list of rare Bibles and tells why they are in demand. *America's First Bibles,* same author, also is useful.

With good luck, you may stumble on valuable editions. Once I visited the Dutch Book Auction in Philadelphia on a day when every book in the house sold for 50 cents. While browsing, I spotted a French Bible in the familiar crumbling calf binding which suggests an early edition. My examination revealed that it had been printed in 1815 by the New York Bible Society. I felt that at that price I couldn't go wrong.

I bought the book, rushed home, and hunted it up in *Rare Bibles.* I found it listed under *Bibles Printed in America.* "First French Bible. 1815," I read. "A duodecimo issued by 'The New York Bible Society.'"

For 50 cents I had purchased the first French printing of the Bible in America!

Similar thrills are in store for you as you enlarge your collection. In the process, you'll learn many of the reasons why the Bible is the world's all-time best seller. And you'll become more familiar every day with the great truths the Bible contains —truths which make Bible collecting more than just another satisfying hobby.

Here is an open door to spiritual adventure!

Name Your Hobby

BIBLE REFERENCE BOOKS: E. W. Shaffer, 2580 Darlington Rd., Chippewa Twp., Beaver Falls, Pa.

CAKE DECORATING: Anita Bennett, 15 South St., Bethel, Conn.

CHURCH NEWSPAPERS: Mrs. Robert H. Eason, Box 335, Ayden, N.C.

COINS: Russell M. Bruce, 411 Ardmore Ave., Pitman, N.J.; Mrs. Frank H. Weber, 1120 S. Walnut St., San Gabriel, Calif.; Leon E. Jarrett, 188 Clay St., Rochester, Pa.; Mrs. Ernst Guenther, 1751 Central Ave., Albany 5, N.Y.

COOKY CUTTERS: Mrs. B. Gordon Packard, Box 3, Malcom, Iowa.

CROCHETING: Mrs. Anne J. Spencer, 428 N. 20th St., Columbus 3, Ohio; Mrs. Bessie Rehlmeyer, 501 Girard St., Metropolis, Ill.; Mrs. I. L. Houghton, R. 2, Elgin Tex.; Mrs. John F. Stoskopf, Sr., 655 W. Third, Hoisington, Kan.

FORGING IRON: John C. Lamon, 2201 Highland Ave., Knoxville 16, Tenn.

GENEALOGY: Miss Jessie Peregoy, 220 W. North St., Waynesboro, Pa. (Peregoy, Stahl, Willis, Sharar, Jones, Bovey); Lucius E. Smith, 1414 Walnut St., San Gabriel, Calif. (Rowe, Young, Losey, Engelker, Harlamert, Ehlers); Edward W. Rettew, 537 S. Walnut St., West Chester, Pa. (Kitzmiller, Geiger, Yost or Jost, Ley, Rettew, Nagel); Mrs. J. Russell Throckmorton, 2110 Fort St., Hays, Kan. (Gay, Ingram, Lawrence, Saunders, Showalter).

C. Lee Pickett, Wayne, Neb. (Piggott, Pickett, Clayton, Browne); Mrs. Bonny Fraley, RFD 3, Delta, Ohio (Shasteen, Bates, Stigler, Roddy, Fowler, Struble); Mrs. Pearl Ramsey, 3106 Gallia St., Portsmouth 7, Ohio (Morrison, Rogers, Joseph, Flagel, Haney, Davis, Morgan, Welch, Smith, Stafford, Pyle, Ashe, Stoney); Mrs. Edward S. Lohr, 1053 NE 59th Ave., Portland 13, Ore. (Glassgow, Nehemiah, Williams, Thero, Lohr).

Lewis K. Cook, Basil, Ohio (Cook); Seth R. Clark, 1086 State St., Springfield 9, Mass. (Berry, Clark, Stevens); Mrs. Carl S. Dunnington, Cherokee, Okla. (Wagner, Rogers, Coffman or Kouffman, Mowery); Mrs. Lewis F. Peterson, RD 2, Clymer, N.Y. (Whitner, Leavitt); Mrs. Lewis B. Flanders, 531 Lanterman St., Bridgeport, Ill. (Klingler, Hutchinson, Minnick); Mrs. W. O. Davis, 1906 Home Ave., Columbus, Ind. (Rohrer, Connelly, Lowry, Myer); Carrie Dwinell, Box 719, Yakima, Wash. (Dwinell).

GOSPEL TRACTS: Edmund Nelson, R. 5, Columbus, Ind.

HANDKERCHIEFS: Mrs. W. C. Throne, Chester Neb. (with state maps); Mrs. Meryl Bernard, Stewartville, Minn.

HANDWRITING ANALYSIS: Martha M. Sanders, Box 273, Atlantic Christian College, Wilson, N.C.; G. W. Berryman, 905 Olympic Way, Seattle 99, Wash.

KEYS: Bill Kale, Box 953, Greensboro, N.C. (tubular).

LITERARY CRITICISM: Oscar M. Carter, Jr., 660 W. Jefferson Blvd., Los Angeles 7, Calif.

MATCHBOOKS: Budge Mackay, 217 Arlington Pl., Stevens Point, Wis.; Norris Gridley, R. 3, Bainbridge, N.Y.

OLD MAGAZINES: Mrs. Helen Boileau, 19538 Cortez, Covina, Calif. (domestic arts).

PENCILS: Mrs. Russell Burke, R. 1, Wauneta, Neb. (advertising); Mrs. P. C. Maser, Shields, Kan.; Mary Alice Grewell, Jefferson St., Utica, Ohio; Jeanie McGlothlen, 1022 Grand Ave., Muscatine, Iowa; Gene Pewanka, 5909 E. First, Vancouver, Wash. (Mechanical, also advertising pens).

POST CARDS: Rev. Charles E. Rhubart, RFD 1, Robbinsville, N.J.; Josephine Westover, 314 Pennsylvania Ave., Clearfield, Pa.; Reni Gass, 24 Mangold St., Haledon/Paterson 2, N.J.; Pamela M. DeRocker, 1609 Beech St., St. Paul 6, Minn.; Verna E. Henion, 1426 Woolsey St., Schenectady 3, N.Y.; Mrs. Grace M. Stanforth, 1614 E. Linden St., Tucson, Ariz.; Carol Schrader, 58 Brooklyn Ave., Youngstown 2, Ohio; Mrs. Marie Winegardner, R. 1, Harrod, Ohio; Mrs. Margaret L. Babcox, 1033 Rockingham Dr., Mentor, Ohio; Mrs. John S. Ritter, 20 E. Third St., Watsontown, Pa.

SALT & PEPPER SHAKERS: Mrs. Jo Dickens, 1725 Columbus Ave., Bay City, Mich.; Juanita Russell, RD 1, Clark's Summit, Pa.; Mrs. O. E. Socia, R. 8, Box 422C, Houston 24, Tex.; Mrs. Elsie B. Squires, 101 Vine St., Fairmont, W.Va.; Mrs. Richard Skulley, Hermitage, Tenn.; Mrs. O. R. McClure, RD 2, Box 21, Wheelersburg, Ohio; Mrs. Harry R. Patrick, 838 W. Broadway, Winona, Minn.; Mrs. Ralph Fulkerson, 1421 34th St., Wichita Falls, Tex.; Carol Reed, 813 Coal St., Trevorton, Pa.; Mrs. Harold Goessman, 709 N. Maple St., Momence, Ill.; Mrs. Lena Atkins, R. 2, Indian Mound, Tenn.; Milton G. Granes, 5610 Leslie Ave., W. Nashville 9, Tenn.

TAPE RECORDING: Rev. R. C. Johnson, Jr., R. 1, Ludlow, Ill.

TOOTHPICK HOLDERS: Mrs. Sidney Swenson, 6210 Greene St., Duluth 7, Minn.

VENTRILOQUISM: D. E. Shields, 39 Greenwood St., Canisteo, N.Y.

PEN PALS (open to age 18): Joan Sansbury (8), 3906 N. Mozart, Chicago 18, Ill.; Carol Vehlow (9), 3602 N. Richmond, Chicago 18, Ill.; Judy Nelson (16), 72 Highland Ave., Waterbury, Conn.; Nancy Slater (16), 1051 Dolores St., La Habra, Calif.; Karla Cullitan (10), 3637 N. Whipple, Chicago, Ill.; Jane Gates (9), RR 2, 16450 Valley Trail, Mishawaka, Ind.; Judy Rouse (16), 122 Thomas Hill, Jackson, Minn.

Judy Davis (13), RR 1, Greens Fork, Ind.; Mary Keitsch (8), 3822 N. Albany, Chicago, Ill.; Sue Frand (8), 3012 Addison, Chicago 18, Ill.; Barbara Sansbury (10), 3906 N. Mozart St., Chicago 18, Ill.; Sue Binkley (8), Kildare, Okla.; Jean Kimball (11), 2142 SE 53rd St., Portland 15, Ore.; Christi Collette Leatherman (8), R. 2, Newkirk, Okla.

Sharon Pearson (17), Box 121, Russiaville, Ind.; Elenora Warner (14), Box 182, Sulphur Springs, Ohio; Becky Smith (14), 107 Fowler Ave., Barnesville, Ohio; Sharon Christensen (12), Box 95, Lynch, Neb.; Emily Rowland (15), R. 1, Box 2, Hurt, Va.; Nancy Abel (15), R. 4, Cadiz, Ohio; Sue Ellen Norelius (16), 232 E. Broadway, PO Box 262, Osseo, Minn.

Bette Snow (15), 24 Wyoming Ave., Aubudon, N.J.; Mary Annette Floyd (12), Eagleville, Tenn.; Gilda Sansbury (10), 3906 N. Mozart, Chicago 18, Ill.; Judy Williams (16), 2407 Raspberry St., Erie, Pa.; Susan Alice May (11), 4019 N. Harding, Chicago 18, Ill.; Norma Blendt (16), Dulaney Rd., Clayton, Del.; Marilyn Hartman (15), 204 Warren Ave., Santa Paula, Calif.; Evelyn Jilka (14), Box 135, Delphos, Kan.; Marilyn Storrer (14), RR 2, Madison, Kan.; Wilma Lamlour (12), 2573 College St., Slidell, La.; Linda Ann Mickel (17), Dupont, Ind.; Emily S. Merkle (11), RR 2, Claypool, Ind.

From Naperville, Ill.: Roger Avise (11), 717 N. Loomis; Paula Clark (11), 720 N. Washington; Dianne Eisele (11), 429 E. Eighth; Linda Koelling (11), 635 N. Wright; Julia Gerber (11), 25 W. Eighth; Robert Shiffler (11), 619 N. Main; Robert Stone (11), 655 N. Eagle; Stephen Gerber (11), 25 W. Eighth.

rogress report: *chart's black area good news to finance committee above). It shows debt is dwindling.*

A Wisconsin church puts an old parable to work in a new way—with inspiring results.

Talents for Christ

N RACINE, Wis., last fall, members of Trinity Methodist Church egan finding money in the mail—risp new $1 bills, free.

The bills—286 of them from the nurch treasury—triggered a modern ersion of Christ's parable of the talnts as members began putting the ollars to work. Following in the ootsteps of the good and faithful ervant whom Christ extolled, men ought paint and wielded brushes, sed the bills—and their talents—in dozen ways to earn money for the nurch. Women busied themselves wing, knitting, baking. Teen-agers nd small fry volunteered for odd bs. Each member, including chil-

Loving hands: *In her room at Lincoln Home for the Aged, Mrs. Norman Christensen, 80, makes dresses for dolls, has returned her talent over 200-fold.*

Shine, Mister?: *Gregory Burns plunked down his 25 cents—and some more—for a shoeshine kit. His first—and best—patron: the Rev. Carsten Paulson.*

Talents for Christ

dren who had received bright new quarters instead of bills, had been asked to return his talent money, increased at least 30-fold.

The purpose: to help Trinity wipe out a $10,000 debt on a recently purchased four-acre lot, future site of its new building.

By the end of the first month, talent-wise members had produced $1,281 toward their objective of paying off the church debt by May of 1959. A chart went up at the entrance of the church to measure the success of the drive. The four-acre site has been marked off into 100 sections, each section representing $100 of the mortgage on the building property.

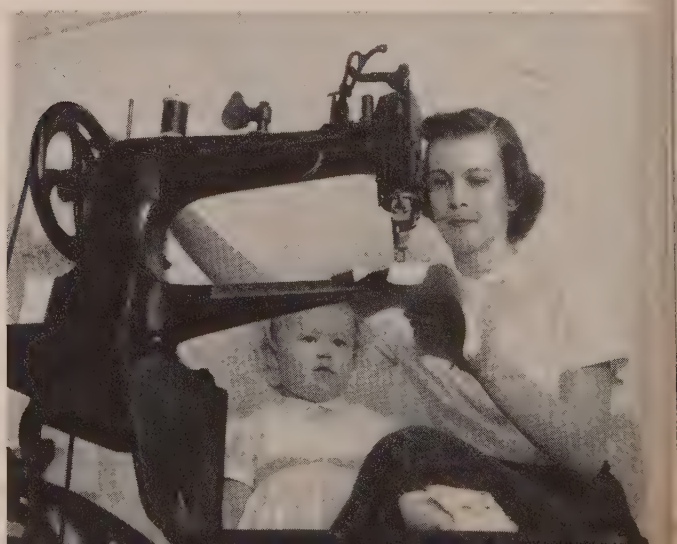
As the chart began to fill with black squares, used to indicate paid-up sections, members of the property fund committee realized that they were conservative in estimating the abilities of the people. Trinity folk are investing their talents so well that by year's end the Rev. Carsten Paulson, pastor, predicted the $10,000 building fund would be raised by June, 1958—far ahead of schedule!

How typical Trinity Methodists are using their dollars, time, talents, and energy for Christ is shown in these exclusive photographs by a TOGETHER staff photographer.

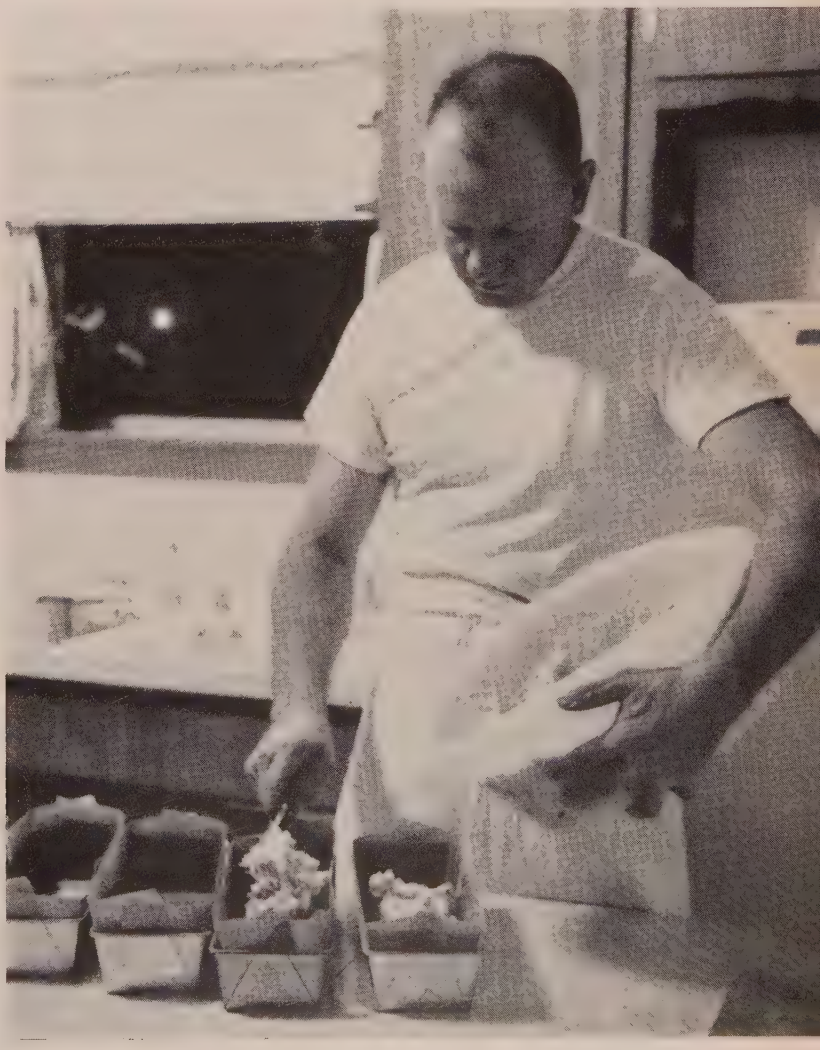
Watch it grow: *Trinity's little folk drop building-fund contributions into a model of the new church, to be built after last payment is made on lot. Children are sharing fully in talent program.*

Cash on the line: *Flow of currency began here—but it was only a trickle compared with flood members returned.*

Legacy: *Old shoemaker's machine left Mrs. Arnold Nelson by her father is turning again, this time for the church. Mrs. Nelson makes children's felt slippers to sell for $2 a pair.*



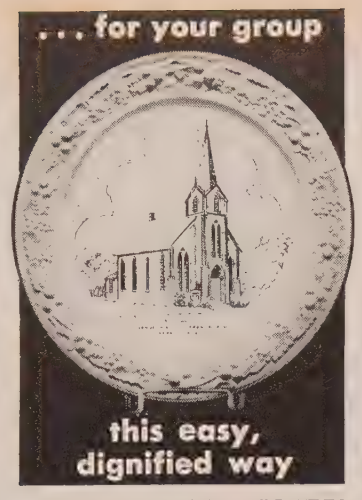
Sitting pretty: *Ruth Anderson, 14, baby-sits two nights a week. Now she is nearing her goal of returning her talent 30-fold. To raise money differently, another teen-ager helps the church janitor.*



Fruits of his labor: *Ex-army cook Orvin Jarlsburg whips up a fruitcake—one of many he sells for $1 a pound. Before Christmas increased the demand, Jarlsburg already had sold more than 300 pounds.*

RAISE MONEY

. . . for your group



this easy, dignified way

KEEPSAKE PLATES
PICTURE YOUR CHURCH

Every member and friend of your church will want one of these beautiful glazed-porcelain plates, featuring your church in lovely color. Distinctive picture is *fired* into glaze by the "Cerama-Etch" process, *ours exclusively* . . . will *never* come off! Decorated in 23 Kt. Gold . . . choice of border designs. Write *today* for full-color catalog, wholesale prices and samples of plates. *No Obligation.*

WORLD WIDE Art Studios
P.O. Box 952 • Covington, Tenn.

YOUR GUARANTEE OF FINEST QUALITY
All KEEPSAKE PLATES are decorated by our exclusive CERAMA-ETCH PROCESS

FOR ALL PARENTS
THE CHRISTIAN HOME

NO OTHER MAGAZINE meets the need of *Christian* parents of children thru teen age for *Christian* answers to today's complex family problems. Put *The Christian Home* into some home you know. Only $2.50 a year.
MAIL ATTACHED COUPON TODAY.

THE METHODIST PUBLISHING HOUSE
Please order from House serving you
Baltimore 3 Chicago 11 Cincinnati 2
Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30
Portland 5 Richmond 16 San Francisco 2
Please enter the following subscription to THE CHRISTIAN HOME at $2.50 a year.
Name _____
Street or RFD _____
City _____ ( ) State _____
Gift Card from _____ Payment Enclosed ____
Ordered by _____
Street or RFD _____
City _____ ( ) State _____

NEWS of the world parish

HAS THE CHURCH FAILED ITS COLLEGE YOUTH?

The "anxious" generation, the "uncommitted" generation, the "insecure" generation, the "last" generation—these are some of the ways speakers characterized today's college students at the sixth quadrennial Methodist Student Movement Conference at Lawrence, Kan.

The 3,400 Methodist students adopted a statement declaring that they belong to the "uncommitted" generation because "the Church has not called us to her Lord or her mission clearly enough to excite our response.

"We admit we are uncommitted," the statement continued, "but protest the implication we are uncommitted either through choice or indifference. To the contrary, most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance."

They charged that although the Church offers herself as the only institution worthy of their allegiance, "it is herself a primary deterrent . . . a major stumbling block." The statement added:

"We ask the Church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call."

All that the Church has called on youth to do, the students said, "is to perpetuate the peripheral role in which she is presently engaged, while the urgent issues of the world remain unchanged."

Conference theme was *Our Lord, Our Church, Our Life.* Students from nearly 1,000 U.S. colleges sought to discover what the future holds for them and how they should approach it. Speeches, sermons, work sessions, drama, the dance, and music presented the problems and suggested answers. In addition, students talked with each other, discovered mutual concerns, learned how their church can help answer questions, discovered ways their religion can help in their preparation for life.

Over the conference hung the stark possibility of atomic self-annihilation. Norman Cousins, editor of *The Saturday Review,* asked the students whether they wanted the "distinction of being the last men on earth."

"By being here," Cousins said, "you believe something can and must be done." After listing 24 facts about the world situation which he said add up to the gravest moment in human history, Cousins suggested that the time has come for individuals in every country to make clear their positions. Governments, he said, have failed to suggest solutions. Now that the world has enough bombs to pulverize itself, it is no longer feasible to subscribe to a balance of military power as a deterrent to self-annihilation.

Methodist students at Lawrence hear the première of an oratorio honoring the 250th anniversary of the birth of Charles Wesley. Going over the score are Tom Driver, left, librettist; Cecil Effinger, composer; Thor Johnson, conductor.

A dialogue between a theologian and a scientist continued a concern about the place of the individual in a world of nuclear energy. Dr. L. Harold DeWolf, Boston University School of Theology professor, said, "We want to survive, but we want, also, to be worthy of survival." He called for an ultimate faith in God rather than in military power. The scientist, Dr. Kirtley Mather, Harvard professor of geology, said that as this generation faces life in an age of nuclear energy, the question is not one of either science or religion, but both kinds of knowledge which are essential to the well-being of mankind.

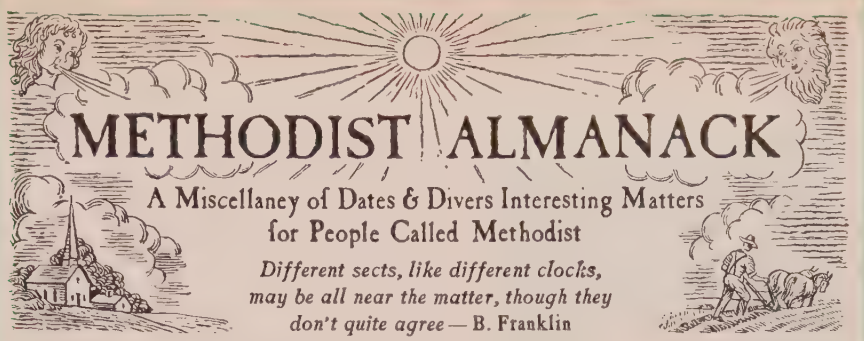
In a question period, Mather predicted that man will find his way out of his present difficulties. DeWolf, however, was less optimistic—unless man can come to grips with his God.

Dr. Harold A. Bosley, minister of

rst Church, Evanston, Ill., charged
at the Church has been forced prac-
ally "into a position of irrelevance in
ny of the great issues of our time."
e suggested that new movements in
eology have contributed substantially,
ng with other factors, to the demise
the social gospel.
"As I have looked through the wax-
rks of horror called modern history,"
d Bosley, "I find little or nothing
at makes us proud of the Church's
cord on this matter." As examples, he
ed the fact that "the Church has sup-
rted every war that has been fought
churches on both sides; the Church
s been blind or deaf to the horrors of
nocide and concentration camps; it
jected feebly to indiscriminate bomb-
g of cities in World War II, and
ver made a sustained public protest."
Bishop Fred P. Corson, Philadelphia,
ctured the Protestant church as a
eping giant, which has not recog-
zed its full power. "Too much of the
urch's theology is written today," he
d, "amid the influences of scholar-
ip's ivory tower. The questions raised
not seem to touch life."
To realize its potential, he urged
e Church to use the strategy of public
ations to convince people of the
ed for a genuine spiritual life, and
en convince them they can find it in
e Church.

r Colleges: A Big Push

Education—a burning issue in these
utnik times—has top priority among
ethodists.
The church is giving a double shot
the arm to its colleges and universi-
s: more money, plus help in making
mpuses religion-centered.
These efforts form the backbone of
Methodist emphasis on higher edu-
ion, one of two major emphases for
quadrennium '56-60. The other:
engthening local churches.
Moneywise, much has been accom-
shed. In 1957, U.S. Methodists gave
million for current operation of their
eges, an increase of 22 per cent over
56. Now they are engaged in cam-
igns to raise $28 million in capital
nds for new buildings and equip-
nt and expansion of services.
Campaigns for another $10 million
under consideration. Total capital
jectives set for Methodist-related col-
es and universities and Wesley
undations exceed $100 million.
Sixty-one of Methodism's 100 annual
nferences have met the General Con-
ence request for $1.30 per Methodist
r year for college-operating expenses.
ve pledged over $1.30: North Dakota,
40; Pacific Northwest, $1.50; North-
st Texas, South Carolina, and Louis-
le, $2.30 each. The money is used
the region where it is given.
But, leaders are stressing, money


METHODIST ALMANACK
A Miscellaney of Dates & Divers Interesting Matters
for People Called Methodist
Different sects, like different clocks,
may be all near the matter, though they
don't quite agree — B. Franklin

FEBRUARY hath XXVIII days — 2nd Month

If foul-faced February keep true touch . . .
By night, by day, by little and by much,
It fills the ditch with either black or white—J. Taylor

15	Sa	New Sweden gets a governor, 1643
16	S	**Brotherhood Week**
		Week of Dedication
17	M	National PTA organized, Washington, 1897
18	Tu	Conference on Church Building, Detroit
		(for pastors, architects, concerned laymen)
19	W	**Ash Wednesday**
20	Th	Byrd ends one-year Antarctic stay, 1930
21	Fr	**World Day of Prayer**
22	Sa	George Washington b. 10 A. M., 1732
23	S	**First Sunday in Lent**
		Day of Dedication
24	M	Read Luke 9:28-36; Mark 9:2-8
25	Tu	Sam'l Colt patents six-shooter, 1836
26	W	*Little by little does the trick*
27	Th	Constantine the Great b. 272 A. D.
		(See *Christian Symbolism*, pp. 75-76)
28	Fr	First Republican Party meeting, 1854

■ Sweden's king sent Johan Prinz to administer first permanent settlement in what now is Delaware. Hardy Swedes, moving westward, introduced in America a new type dwelling—the log cabin. Originally a Finnish design, it was so well suited to American climate that soon it became a symbol of the frontier.

MARCH hath XXXI days — 3rd Month

I wonder if the sap is stirring yet,
If wintry birds are dreaming of a mate,
If frozen snowdrops feel as yet the sun,
And crocus fires are kindling one by one—C. Rossetti

1	Sa	Yellowstone becomes national park, 1872
2	S	**Week of Evangelism**
		Today: One Great Day of Witnessing
3	M	Congress adopts the national anthem, 1931
4	Tu	*The best of healers is good cheer*
5	W	Hall of Fame created at New York U., 1900
6	Th	Battle of the Alamo, 1836
		Among the dead: Davy Crockett, Jim Bowie
7	Fr	A. G. Bell patents his telephone, 1876
8	Sa	*No path of flowers leads to glory*
9	S	Girl Scout Week
		(See *Together*, February, 1957, pp. 26-8)
10	M	Salvation Army vanguard lands in U. S., 1880
11	Tu	Great Blizzard of 1888 hits East Coast
12	W	FDR experiments with fireside chat, 1933
13	Th	Standard Time set up in U. S., 1884
14	Fr	Wm. Penn becomes American landholder, 1681
		His royal grant: 48,000 sq. mi.

■ America's most talked-of blizzard broke suddenly over New York City, where mild spring weather had brought out Eastertime straw hats. Overnight, the city and much of the Eastern Seaboard was snowbound. Drifts in Herald Square were 30 feet deep; public transportation was paralyzed; all communication was severed. Fifty years later, a group united only by the memory of that storm still gathered regularly to swap tales of their adventures.

NEW! For Ladies
HEARING AID
concealed in earring!

MAGIC EARRINGS®

This attractive earring conceals a full power transistor hearing aid! You can use your own earrings, too. There's no cord . . . nothing in the hair. It's *ALL AT THE EAR!*

FREE INFORMATION . . . NO OBLIGATION

USE THIS COUPON

The Dahlberg Company, Dept. B-44
Minneapolis 27, Minnesota

Please send free brochure that shows how I may hear with my own earrings.

NAME_____

ADDRESS_____

CITY_____STATE_____

LIFE INCOME YOURS

Choose the BEST investment with TRIPLE returns

1 **Guaranteed life income of high percentage that never varies, is never late and not affected by economic conditions.**

2 **Absolute safety—annuity reserves in segregated fund managed according to N.Y. insurance laws.**

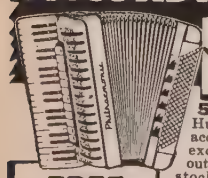
3 **Full response to Christ's command, "Go Ye . . ." because your money will eventually be used for world-wide missions.**

Illustrated Booklet FREE

Write today for your copy of "BRIGHT HORIZONS". Fully explains The Annuity Plan, answers all your questions, illustrates missionary work at home and abroad. A helpful guide to wiser stewardship. Get your copy NOW. Address:

Rev. H. Burnham Kirkland. Division of World Missions and Division of National Missions of the Board of Missions of THE METHODIST CHURCH
Dept. TD-30-8 150 Fifth Ave., New York 11, N. Y.

ACCORDION PRICES SMASHED



SAVE 50%
AND MORE DURING THIS GREAT SALE

5 Days FREE TRIAL

Hurry! Get in on these sensational accordion values. America's largest exclusive accordion dealer selling out finest brand new accordion overstock! Fabulous savings. Leading brands in more than 30 new models. Small down payment. Easy terms. Trade-ins accepted. Chance of a lifetime.

FREE for promptness . . .
- FREE Lessons
- Music Stand
- Deluxe Case
- Lifetime Guarantee

FREE COLOR CATALOG & Wholesale Prices . . .

Learn how easily you may own and play a fine accordion. Rush name and address for big **free** Color Catalog and new low wholesale price list. No obligation. Write TODAY!

ACCORDION MANUFACTURERS AND WHOLESALERS OUTLET
2003 W. Chicago Avenue, Dept. TO-28 Chicago 22, Illinois

must be accompanied with deep concern for college students' Christian dedication.

A report to the General Conference Commission on Christian Higher Education hits hard at scientific know-how without religion: "Unless the values historically associated with the best in Christian education permeate our entire culture, the scientific race to the moon may well turn out to be the last of the human race.

"It is not enough for the church to just 'hold on' in American education. Either it will advance or become a nonentity in this era when the technological race threatens to destroy the values that make life worth living."

To help intensify religion on the campus, a Methodist Committee of 100 Men has been formed. The men—ministers and laymen—will spend from three to 14 days annually for the next three years visiting schools and helping present Christianity to students.

At a planning meeting, they came up with these comments:

- Students are seeking to develop a personal faith.
- Some seek only to know what religion "can do for me."
- Christians won't communicate the gospel by handing students a few snappy phrases by which they may be saved.
- Students reflect the same uncertainty and fear that beset adults.
- If students are not allowed to develop their own personal faith, they may rebel against their parents' faith and moral standards.
- One healthy sign: No longer is sophistication identified with repudiation of religion.

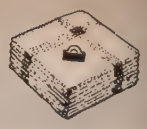
Debate Federal Aid

Protestants and Catholics are whipping up new debate on federal aid to schools as the government moves to beef up U.S. education. Catholic leaders say they want across-the-board aid to all schools. Protestants say this threatens church-state separation, and independence of private schools.

Presidents of 28 Jesuit colleges, meeting in Washington, D.C., have suggested that the nation's private colleges be included in any program of federal aid to education designed to increase U.S. scientific talent.

Contrarily, a retired Methodist bishop, Ivan Lee Holt, told the 10th national conference of Protestants and Other Americans United for Separation of Church and State, "Other churches pay for their own education programs," and pointed out that while The Methodist Church has no parochial schools "it has a vast system of schools and colleges which it supports from church funds." He added: "It would not think of asking other churches to support its institutions."

SELL VINTEX PRODUCTS FOR *Big PROFITS!*



Top quality—money back guarantee—reputable, established firm—big profits for you.

Organizations by the thousand are piling up BIG PROFITS by selling the VINTEX line of nationally known household necessities—choice of 10 items.

Write for full details and send 10¢ for sample dishcloths.

VINE ASSOCIATES, BEVERLY 42, N.J.

Serving national organizations for over 30 years

MARTIN'S FLAGS

★ALL KINDS ★ALL SIZES

DISPLAYS FOR CHURCHES AND ORGANIZATIONS

Prompt shipment Ask for our colorful WHOLESALE Catalog No. 58-T

MARTIN'S FLAG CO., FORT DODGE, IOWA

NEW LOOK,
SAV-A-RUG—
or the ugly look

HEEL HOLES! WHICH? SAV-A-RUG Piano Pedal Pad, with its new musical, "blend in" look is, of course, your answer. GIFT PKG. $4.95 PPd.

NOVEL ART
Box 190-Sunbury, Pa.

STOP UGLY HEEL HOLES NOW!

FREE EASTER CATALOG

SACRED MUSIC • PLAYS • HELPERS
PAGEANTS • CANTATAS • BOOKS

Write for Free Copy

RODEHEAVER HALL-MACK CO.
150 NINTH ST., WINONA LAKE, IND

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 *Marking 121 Years of Service to the Church and Clergy* 1958

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Help your Heart Fund

®

Help your Heart

TEENS TO 21

By Alberta Z. Brown. Help and understanding for teenagers' major problems—dating, money, religion, family, personality, marriage, careers, etc. $1.75

By the same author . . .

THE 7 TEEN YEARS $1.50

At your bookstore

THE BETHANY PRESS
St. Louis 3, Mo.

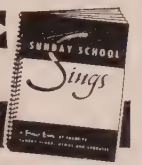
Choir Robes

ADDED Inspiration this Easter

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-13 (Choir Robes and Accessories); J-13 (Children's Robes); P-13 (Pulpit robes); CF-13 (Confirmation Robes).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
W YORK 1, N. Y. 366 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1624 N. Cahuenga Blvd.

FREE SONG BOOK



UNDAY SCHOOL SINGS

F you're looking for a new songbook for your unday school, write today to PRAISE BOOK UBLICATIONS, Mound, Minn., for your FREE PY of SUNDAY SCHOOL SINGS. *Please mention ur church and position.* Here's just the book teach and inspire children and young people Sunday school, VBS, junior church, camp, ible club. 122 favorite hymns and choruses. ndy 4¼"x 6" size. "Lie-flat" binding. Low antity rates.

Praise Book PUBLICATIONS Mound, Minn. • Dept. 1128

EXLY FOLD UNFOLD FOR ANGING OM USES

Mitchell FOLD-O-LEG tables

TOPS OF MASONITE PRESDWOOD • FIR & BIRCH PLYWOOD • LINOLEUM • PLASTICS

MAXIMUM SEATING MINIMUM STORAGE

STRONG, RIGID TUBULAR STEEL LEGS

Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

ook How Easily You Can Make 75 with "SPECIAL DELUXE" EVERYDAY CARDS

make *75c* on each *$1.25* Special Deluxe assort- of 21 large, SLIM, 25c quality cards for all oc- ns. No experience needed to earn *$75.00* on 100 are time. *153* newest $1 and $1.25 assortments, io-style and Religious greetings, new Note- pes, clever Gifts *double* your earnings. *s Gifts worth $10-$100 besides.* Write for E Stationery samples, others on approval. fast, get $1.25 Gift Set on FREE offer.

$1.25 Gift Offered FREE

ATIVE CARD CO., 4401 Cermak, Dept. 172-H, Chicago 23, Ill.

Schools supported from the public treasury must meet "the requirements of the supporting agency," the bishop emphasized. "It is hardly conceivable that the Roman Catholic Church would surrender the management" of its schools.

"Is it legitimate or right to use public funds to make Catholics, or Methodists, or Presbyterians?" he asked.

The Roman Catholic definition of religious freedom, Bishop Holt continued, differs from the Protestant. In Spain rights are denied to Protestants "with all the vigor of the old Inquisition days"; in Catholic-dominated Peru, Catholics are demanding that religion in "our Methodist schools be taught from Roman Catholic textbooks."

The United Church of Canada recently criticized Canadian Catholics for demanding more free broadcast time from the Canadian Broadcasting Corporation.

"We shall remain quite unimpressed by any Roman Catholic complaints until the Protestant French minority are treated equitably by the CBC in the province (Quebec) where there is a Roman Catholic French majority," editorialized the bi-monthly *United Church Observer.*

Prayers from Australian Bush

Prayers composed by tribeswomen of the Australian bush make up the worship service to be used the world over on World Day of Prayer, Feb. 21.

The prayers were selected by Melbourne church women. Bush people have no written language and live untouched by the space age, yet many are Christian and chant prayers to the beat of drums.

Each year a different nation, or people, is responsible for the worldwide worship service. The observance, started by a small group of women in 1887, has been an annual, international event since 1920. The U.S. observance is sponsored by United Church Women, a department of the National Council of Churches.

This year 25,000 U.S. communities are participating, some in unique ways:

- The Lord's Prayer in Indian sign language will be used in Wyoming.
- An 18-hour prayer vigil is scheduled in Wilmington, Del.
- Nearly 50 Dallas, Tex., businesses will hold devotional periods.
- Special services will be held in a bank and a department store in Richmond, Va.

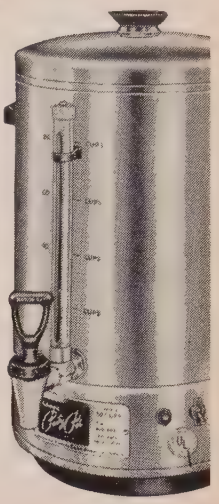
Young Adults—How Religious?

The religious boom appears to be a fizzle among 17 to 22-year-olds, the Gilbert Youth Research Company reports. A survey found:

Sixty-eight per cent of Protestants in this age group do not attend church

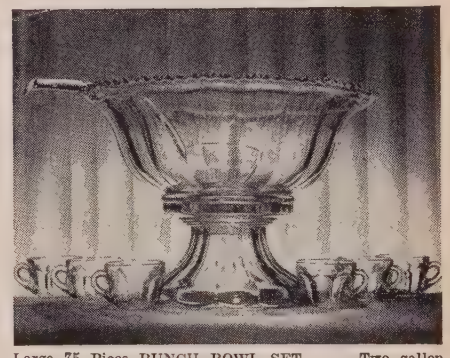
FREE TO YOUR GROUP

This new 80 CUP Coffee Urn . . . fully automatic Party Pot Perc®



Makes 20 to 80 cups. Gauge for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Electric element guaranteed in writing for one year. New, sanitary, self-closing faucet. A $60 urn given for selling 60 dollar cans of M-K Pure Black Pepper or 60 bottles of M-K Vanilla.

. . . or this beautiful HOSPITALITY SERVICE



Large 75 Piece PUNCH BOWL SET . . . Two gallon heavy glass bowl and stand of classic design . . . a newly styled ladle of practically non-breakable plastic with silvered handle . . . and 72 matching punch cups. It's the added touch that means so much, for both formal and informal occasions. Given for selling only 48 dollar M-K items (Pepper or Vanilla).

M - K Vanilla from top-quality vanilla beans—6 oz. (Pure) or full ½ pint (Super Compound) $1 a bottle. M-K Pure Black Pepper—the world's finest —½ lb. can, $1.

EASY ORDER BLANK

Equipment wanted: _____ (specify)

Send us _____ cans M-K Pure Black Pepper
or _____ 6 oz. bottles Pure Vanilla
or _____ ½ pt. Super Compound Vanilla

ON CREDIT Ship M-K items as indicated. We'll sell them at $1 each and send you the money within 2 months. You will then send us the equipment specified above. (Two officers must sign names.)

CASH ORDER Ship both the equipment and M-K items indicated above. Enclosed is our check or money order for $_____. We are under no further obligation.

Extra free items included on all orders to cover shipping charges.

Organization .....
Address .....
1st Officer ..... Address .....
2nd Officer ..... Address .....

MARION-KAY PRODUCTS CO., INC.
House of Flavors®
Dept. 56-D Brownstown, Indiana

ORGANIZATIONS
Raise Money Easily

The Rembrandt of Pictorial Plates

Edwards' exquisite 10-inch pictorial plates are cherished mementos, a valuable source of income to your organization—an inspiration to all your members! Edwards' authentic commemorative designs are the Rembrandt of quality, superior etching-like reproduction of your building or scene on genuine porcelain of original ceramic patterns. Wholesale prices, organizations, only. Without obligation write for prices and beautiful free illustrated brochure. Ask for Folder T.

Edwards' CHINA & GLASSWARE CO.
CHESTERTOWN, MARYLAND

IT'S EASY TO MAKE
MONEY
FOR YOURSELF—YOUR ORGANIZATION

with
RUBBER SCRUBBER®
...THE FAST SELLING SCOURING PAD ADVERTISED IN LIFE!
1000 uses — 2 unique sides
guarantee repeat sales!
write for FREE SAMPLES — DETAILS
RUBBER SCRUBBER CORP.
Dept. 149 WATERTOWN, N. Y.

Manufacturers of:
GOWNS
• Pulpit and Choir •
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

IS YOUR ENGLISH HOLDING YOU BACK?

I have helped thousands of men and women who have not had college training in English to become effective speakers, writers, and conversationalists. With my new C.I. METHOD you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. Takes only 15 minutes a day at home. Costs little. 32-page booklet mailed FREE. Write TODAY! Don Bolander, Career Institute, Dept. 1522, 25 E. Jackson, Chicago 4, Ill.

regularly. For Jews, the percentage is 86, for Catholics, 24.

Fewer than 28 per cent of the Protestants consider themselves "religious." Jews, 26. Catholics, 72.

Ninety-one per cent of young adults of all faiths "never think" of turning to a clergyman for help in solving problems.

"Perhaps nowhere was this lack of interest in religion more evident," the researchers said, "than in the abysmally low scores on a simple Bible test."

Less than 30 per cent of the young adults passed the grade-school test. Not one in 10 could name Pontius Pilate as the man who turned Christ over to his crucifiers, and fewer than half knew that Moses led the children of Israel out of Egypt.

Seven out of 10 knew that Jesus was born at Bethlehem, that Joseph was a carpenter, and that the Romans controlled Judea at the time of Christ's birth.

Not one in 15 could name the person (Belshazzar) who saw the handwriting on the wall or the person (Esau) who sold his birthright for a mess of pottage.

Methodists—a Rural Lot

Roman Catholics outnumber Protestants in 14 of the 20 largest U.S. metropolitan centers. But Protestants predominate in rural areas, with Methodists ranking among the most rural of all Protestants.

These are findings of the National Council of Churches. Its report lists the six "Protestant" cities as Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus, and Seattle.

The "Catholic" 14: New York, Buffalo, Boston, Chicago, Cleveland, Pittsburgh, Milwaukee, Philadelphia, Detroit, Dayton, San Francisco, St. Louis, Baltimore, and Los Angeles.

The Jewish percentage is far below Protestant and Catholic in all except Greater New York, which is 22.1 per cent Jewish, 10.7 per cent Protestant, and 34 per cent Catholic. The remainder claims no church affiliation.

New York has the lowest Protestant percentage of the 20, Washington the highest. Catholics rank lowest in Des Moines and highest in Buffalo.

The report lists the most metropolitan Protestant denominations as Protestant Episcopal, United Lutheran, Presbyterian USA, and United Church of Christ. Most rural, in addition to Methodist: Disciples of Christ, Southern Baptist.

Wanted: Catholics' Views

Possible Roman Catholic candidates for president and vice-president in 1960 should be asked to take public stands on controversial questions about church-state relations. So says Protestants and

CLASSIFIED ADS

CLASSIFIED ADVERTISEMENTS are accepted for miscellaneous items of general interest to **TOGETHER** readers such as: Sale of personal property; Requests for items wanted; Service offers of interest to individuals or local churches; Help wanted; Positions wanted; Hobby materials or exchanges; Houses or camps for rent; Tours. No Agents wanted or Opportunity for profit advertising. Rate 75c per word. Minimum $10. **CLOSING DATE FIVE WEEKS IN ADVANCE OF PUBLICATION (15th).** For use of "Box No. . . . TOGETHER": add $1.00. Address **TOGETHER—Classified Dept., 740 N. Rush Street, Chicago 11.**

CASH MUST ACCOMPANY ALL ORDERS

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept. TG, Grand Rapids 6, Michigan.

FOR SALE

FOR THE PERSON who wants to be in Lakeside, Ohio. Year round six room furnished home with carpeting, two baths, electric kitchen, glassed porch, storm windows, garage. Write Mary Ellen Hoffman, 909 California Ave., Pittsburgh 2, Pa.

MODERN LIGHT OAK ALTAR, lectern, pulpit, and chair. In use 14 months. Absolutely new condition. Lincoln Methodist Church, 2009 W. 22nd Place, Chicago 8.

HELP WANTED

RETIRED MINISTER to supervise Membership and Visitation in flourishing suburban Washington, D.C. Church. Box T-12, TOGETHER.

HOUSEPARENTS (man and wife) to care for eighteen school-age boys. Bashor Children's Home, Goshen, Ind.

REGISTERED NURSE POSITIONS, SUPERVISOR, obstetrical nursing, salary based on qualifications; CLINICAL INSTRUCTOR, psychiatric nursing, salary based on qualifications; GENERAL DUTY, rotating tours of duty, beginning salary $346.67 per month. ALL POSITIONS, 40 hour week, premium pay when working evenings or nights, three merit increases, social security, pension plan, group life insurance. Apply Chicago Wesley Memorial Hospital, 250 East Superior Street, Chicago, Illinois, a modern 617 bed general hospital affiliated with the Methodist Church and Northwestern University.

DIRECTOR OF CHRISTIAN EDUCATION—Challenging opportunity for experienced person. Write First Methodist Church, c/o the pastor, Chicago Heights, Illinois.

YOUTH DIRECTOR responsible for all youth work in Methodist Church (2,400 members) in residential Baltimore. Single, college education and experience preferred. Box T-13, TOGETHER.

HOBBY MATERIALS

LEARN PROFESSIONAL cake decorating at home. Free color-illustrated literature. Deco-Secrets, Venice 10, Calif.

OLD GOLD AND JEWELRY

HIGHEST CASH PAID FOR OLD GOLD, Broken Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. FREE Information. ROSE REFINERS, Heyworth Bldg., Chicago 2.

POSITION WANTED

TEACHER DESIRES SUMMER governess position with a Christian family in a Vacationland. Write: Box T-11, TOGETHER.

REAL ESTATE

HOMES, FARMS, CAMPS. Request list, stating wants. Paul Boughton, Dolson Ave., Middletown, New York.

STAMPS

GIGANTIC COLLECTION FREE. Includes triangles, early United States, animals, commemoratives, British Colonies, high value pictorials, etc. Complete collection plus big illustrated magazine all free. Send 5¢ for postage. Gray Stamp Co., Dept. TO, Toronto, Canada.

TOURS

SEE HOLY LAND, NOW! Fourth Summer Odyssey leaves June 16; includes Mt. Sinai, Thebes, Babylon, Petra plus Europe. Fifth **Christmas Pilgrimage** leaves Dec. 5. Conducted by Bible professors; free lectures, budget priced, time payments. Bible Lands Seminars (phone 3751) Box 3-TL, Wilmore, Ky.

4th ANNUAL METHODIST EUROPEAN SEMINAR with RUSSIA extension. Write 1958 leader Rev. Tom Pendell, 5380 El Cajon, San Diego, Calif.

A FREE COFFEE URN
to your group from
READER'S DIGEST

- FULLY AUTOMATIC... electric, portable.
- Choice of 24-, 40-, 50-, 72-, 80-, and 120-cup sizes.
- From cold water to wonderful coffee without fuss, bother.
- No installation . . . just plug in.

ow . . . your organization can get a new, ULLY AUTOMATIC Coffee Urn by ricolator, worth up to $79.95 . . . FREE! ist have members obtain *as few as* 29 troductory Subscriptions at the special *alf-price* rate of only $1 for 8 months. hat's all! It's easy because *everybody* nows, likes and wants The Reader's igest for themselves, or as the perfect ft! Take advantage of this amazing offer - send for details today!

ALLAN SCOTT, Dept. 6-F
THE READER'S DIGEST
PLEASANTVILLE, N. Y.

Order Any Book

. . . you see reviewed in TOGETHER at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE
Since 1789

Order from House serving you
Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2
Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N.W.
BOSTON, 577 Boylston St.
LOS ANGELES, 5244 Santa Monica Blvd.

ews, Pulpit & Chancel
FURNITURE

EARLY DELIVERY
WRITE FOR REE CATALOG

P. REDINGTON & CO.
EPT. 2 SCRANTON 2, PA.

REE OUTFIT STARTS YOU IN BIG MONEY SHOE BUSINESS!

Run your own profitable 'shoe store' business **from home!** Represent fast growing million dollar firm in spare or full time. We give you—**FREE**—complete Starting Outfit that makes you **$217.00 EXTRA each month for just 2 easy orders a day.** You feature 195 -selling dress, sport, work shoe styles for men and nen. Air-cushion shoes, many other special features! es 2½-15—widths AAAA to EEEE. Draw on 200,000 pair ck. Also horsehide jackets. Start now selling to friends, s where you work. Rush postcard for FREE Outfit!

ASON SHOE, Dept. A-173 . CHIPPEWA FALLS, WIS.

CHOIR ROBES
Newest colorfast fabrics available.
Write for Catalog A-74
E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

Other Americans United for Separation of Church and State in a statement marking its 10th anniversary. It wants candidates to be asked:

1) Whether they "personally approve" of Roman Catholic law requiring special church permission to send students to non-Catholic schools.

2) Whether they favor granting public tax money to parents of children attending parochial schools.

3) Their policy on the appointment of an ambassador or special representative to the Vatican.

Two Methodists signed the statement: Bishop G. Bromley Oxnam, Washington Area, and Glenn L. Archer, POAU executive director.

POAU also is warning against the formation of any political party based on religious affiliation, saying this would inevitably lead to "political manipulation of . . . church affairs."

GI Morals—Two Views

Are American GIs immoral?

Two traveling American clergymen have come back from different parts of the world with conflicting ideas. (See Gordon Gaskill's articles, *How Bad Are GIs Abroad?* in June and July issues of TOGETHER.)

Methodist Bishop Donald H. Tippett of the San Francisco Area, back from a Far Eastern tour, deplored the low morals of some American servicemen in South Korea. He said he knew of one military unit that "used to bring in girls by the truckload."

Tippett said an estimated 80 babies fathered by U.S. servicemen were abandoned every week in Pusan.

Contrarily, Dr. Edwin T. Dahlberg of St. Louis, Mo., president of the National Council of Churches, who recently returned from an Alaskan tour, thinks that "in many ways the moral and spiritual insights of our military men are way ahead of the attitudes in our civilian life."

Both clergymen criticized governmental economy measures in which the air force alone is losing 117 chaplains.

G3LQK Calling Methodists

Methodists are turning to the use of ham radio to promote Christian friendship throughout the world.

It's the brain child of the Rev. Arthur W. Shepherd, a Methodist minister in England, who recently put his plan to work with boys in his church. Now the Huddersfield South Methodist Radio Club is in regular communication with hams in the U.S. and British Isles.

The purpose is to build a church amateur-radio network in the world so Methodists can join a low-cost "fellowship of personal conversation."

Shepherd hopes to compile a list of Methodist hams to develop Methodist amateur-radio clubs around the world.

Monroe
FOLDING BANQUET TABLES

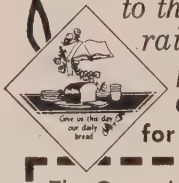
Direct Factory Prices & Discounts To Churches, Clubs, Lodges, Schools and All Organizations.
Over 46,000 institutions own and use modern Monroe Folding Banquet Tables.
AND MONROE TRUCKS
Write for the new MONROE 50TH ANNIVERSARY CATALOG of Folding Tables, Folding Chairs, Trucks, Movable Partitions, Folding Risers, etc.
Get our special prices, quantity discounts, also terms.
Monroe Co., 59 Church St. Colfax, Iowa

Your Standard of Excellence since 1912

CHOIR ROBES
Your choir will look its best, sing its best, in our robes of colorful and long-wearing fabrics, custom-tailored for the perfect fit.
PULPIT ROBES — made the quality way to keep their "Sunday" look for years.
Write for Catalog F-2
BENTLEY & SIMON INC
7 West 36 St., New York 18, N. Y.

Since 1889 LEADING DESIGNERS and CRAFTSMEN of
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
PAYNE-SPIERS STUDIOS
48-54 EAST 13th ST. • PATERSON 8, N. J.

LADIES!
Discover how
Graceline NAPKINS
have brought success to thousands of fund-raising projects . . .



MAIL THIS COUPON TODAY . . . for your FREE samples!

The Grace Line Co. / 801 LaSalle Ave. Minneapolis, Minn.
Without obligation, send ACTUAL NAPKIN SAMPLES and quantity prices. Dept. T28
Name_____
Address_____
City_____ Zone____ State_____

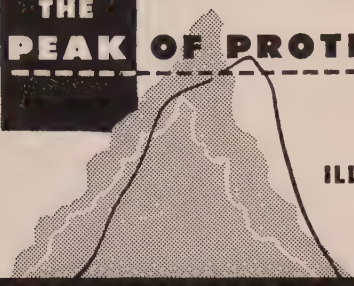
Earn Money for that "RAINY DAY"
WITH BEAUTIFUL...
Southern Belle
UMBRELLAS

SELLING PRICE
$6.98
WE PAY SHIPPING
30 DAYS CREDIT
TO ORGANIZATIONS
SIX BEAUTIFUL COLORS

A delightful solid color ladies umbrella, with scalloped edges. White lining with scattered roses, completely covers inside ribs. Semi-long crook handle with silken tassel.

Send your name, address, organization name and position, for your FREE Umbrella and details on how your organization can earn $18.98 profit on the first dozen Southern Belle Umbrellas.
HOWARD B. GILLMORE • BLOSSBURG, PA.

CAMP AND CONFERENCE DIRECTORS
FOR THE PEAK OF PROTECTION —CONSULT US.



MEDICAL EXPENSE
ILLNESS AND ACCIDENT Coverage
OUR CLAIM SERVICE IS DESIGNED FOR YOUR GROUP.
BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA

RAISE MONEY EASILY and with Dignity
Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!
Quickly, easily sold for $1 per box of 24 sheets and 24 envelopes. *Generous profits for your church group.* No experience necessary. For samples and full information, just write:
SPALDING PUBLISHERS, Dept. A 754 E. 76th St., Chicago 19, Ill.

Together's ...electronic brains need your number

The numbers on your mailing address label identify you! When writing TOGETHER about your subscription, always enclose an address label from the latest issue — or copy the code number line, name and address exactly as printed on the labels. Although TOGETHER utilizes the latest electronic machines to handle your subscription, its measure of service depends largely upon your understanding and cooperation. Help yourself to better, faster service. Feed our electronic machines the numbers they need.

Send all address changes and all correspondence to:
Together / BUSINESS OFFICE
740 North Rush Street • Chicago 11, Illinois

His address is 11 Station Lane, Berry Brow, Huddersfield, Yorkshire, England.

Minnesota Politics—How Honest?

Minnesota's ethics and morals are up for study. In an unusual move, Gov. Orville Freeman has named two women and 10 men to a committee to probe the state government's standards. The group—five members of which are religious leaders—will report before the legislature meets in 1959.

Lobbying, campaign methods and financing, and conflicts of interest already have been discussed, Dr. Charles J. Turck, committee chairman and president of Macalester College, announced.

NEWS DIGEST . . .

DEDICATION. Former Defense Secretary Charles E. Wilson will speak Mar. 14 at services dedicating $600,000 Wilson Science Hall (named for his father, Thomas E.) at Mount Union College, Alliance, Ohio.

HIGH UP. Perched 14,000 feet above sea level in the towering Andes Mountains of Peru, the Methodist church at Cerro de Pasco (pastored by two women) now claims it's the highest Methodist church in the world.

BIBLE TV. Bible class of six university students, taught by the Rev. George M. Docherty, Presbyterian, was launched in Washington, D.C., last month by American University, a Methodist-related school, in co-operation with the National Capital Area Council of Churches and station WMAL-TV.

SUFFERING AND SERVICE. With communion offerings increasing 15 per cent, U.S. Methodist churches gave over $404,000 in the last six months of 1957 to support overseas relief, military-camp activities, and the commission on chaplains.

TAKE STAND. Negro bishops have adopted a resolution favoring "eventual abolition" of the Central Jurisdiction and approving the "open door policy" by which their conferences will be merged into the other geographical jurisdictions "when and as both groups are ready."

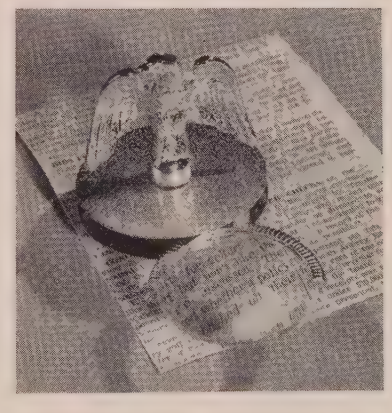
ON BROADWAY. Said to be the first church-produced film short ever to run on Broadway, a full-color animated cartoon, *The Candlemaker*, has opened in New York. Film, cited at the Edinburg Festival and London's Film Festival, was produced by the Lutheran Laymen's Movement for Stewardship.

Shopping TOGETHER

For practical shoppers, here's a practical way to buy—by mail. These items are recommended. But your money will be refunded if you aren't satisfied and return items promptly (except personalized). Prices are postpaid; please enclose payment.

our Seasons' Fun—Your family or your teen-agers may have ar-round barbecuing fun with this *indoor-outdoor grill.* It fits any eplace, is easily set up. In summer, move it outdoors. Requires no ols; just lengthen or shorten by screw adjustment. The 14 x 17-inch ckel-plated rack may be adjusted to height above fire, and swings in d out for easy food handling. $6.95. *Colonial House, Dept. T-8, Box 60, Edina, Minn.*

lden Eagle Motif—This den metal *eagle magnifier* is ich-looking accessory on the k at home or in Dad's office. ther will use it as a gleaming orator accent and as a paper-ght. Your hobbyist will use 3-inch magnifying glass for wing stamps or small items. also just right for reading telephone book or dictionary. 98. *Helen Gallagher, Dept. T, Fulton St., Peoria, Ill.*



Trunk Organizer — You'll find trunk room you didn't know you had! Abolish clutter by slipping this plastic *tire caddy* over the spare tire. It gives you a place for everything—tools, flares, car polish, rags, brushes. Protects luggage from scuffing and dirt. Trunk organization saves Dad time and headaches when he's trying to fit in luggage or boxes. $1.50. *Magic Mold, Inc., Dept. T, 473 Livonia Ave., Brooklyn, N.Y.*

Imagination Stretchers — This set of funny hand puppets will stimulate hours of creative play, for they're just waiting for your children to bring them to life. All kinds of dramas are wrapped up in these little characters. They are *surprise puppets,* too! Each contains 8 prizes, 16 stunts and games, and a squeaker for its voice. Fine for stay-a-beds. Made of painted plastic and percale, 6½ inches tall. Specify pirate, bear, or clown. $1 each. *Susan Smith Co., Dept. T, Carpentersville, Ill.*

Your Address Labels, 1000—$1

ANY MESSAGE UP TO 4 LINES neatly printed in black on white, gilt edged gummed paper 1½ in. long. Packed with 3 in. PLASTIC BOX and padded in books. WE TELL YOU OUR SIZES. Use on checks, lunches, books, letters, phono records. 1000 for $1 ppd. (via air, add 18¢) Any 5 or more orders, 80¢ each; any 10, 75¢ ea.; any 25 or more, 60¢ each. Great for gifts as everyone needs labels. Guaranteed to please. Prompt delivery. Bruce Bolind, 215 Bolind Bldg., Montrose 28, Calif. Thank you kindly.

Bishop Oxnam

Let's Get Acquainted

OF HIS LATEST WORK, *A Testament of Faith,* **Bishop G. Bromley Oxnam** recently said: "It was the toughest book I ever wrote." To complete the volume, he wrote steadily every morning for two summers. It is difficult, the bishop explains, to write about faith. Nevertheless, in response to a request from Little, Brown & Co. for an "honest book on faith," he undertook the project. And now we are happy to share a sample of his thought-provoking volume in *I Believe in Man,* an excerpt from the book, on page 10. This, the sixteenth book authored by the bishop, won't be his last. Already he is at work on an anthology of social justice. Bishop of the Washington, D.C., area, Bishop Oxnam is co-president of the World Council of Churches and will take office in April as president of Methodism's Council of Bishops.

•

Dr. Alan Walker, Australian Methodist evangelist, spent 18 months in the U.S., learning, as he traveled, what is wrong and what is right about American Methodism. Now in *A Look at Us . . . From Down Under* (page 15) he gives his opinion of our assets and liabilities as Methodists. Walker taught for six months in the Boston University School of Theology, spoke in 40 states, attended the General Conference, the World Methodist Conference, and over 20 annual conferences. He visited missions and university campuses, and took a hard look at Americans and our way of life. Leader of the Australian Mission to the Nation, he lives in Sydney with his wife and four children. He is the author of 14 books, the latest of which is *The Whole Gospel for the Whole World.*

•

Peg Keilholz settled down at TOGETHER last June after a series of moves in which she and her family became, in five years, members of the congregation of four different churches—all of them building. Thus she came face to face four times with the problems church women must consider in planning a church kitchen. In *How to Feed Hungry Methodists . . . in a Hurry* Peg has run down solutions to many of these problems. She got her answers by talking with women from 15 churches about their new kitchens. Actually, kitchens long have been of interest to Peg. Onetime woman's editor of *Country Gentleman,* she has won recognition as an authority on foods and homemaking, and is a nationally known writer in these fields.

OUR CAMERA CLIQUE

Surprised, weren't you, to find that The Methodist Church is in the movie and TV business? Well, you know all about it now that you've seen the pictorial, *Methodism's Hollywood,* on page 23. This was pictured by TOGETHER photographer, **George Miller,** who also did *Talents for Christ* in this issue. Look for more of George's photo stories in future issues of TOGETHER.

Cover—Owen-Black Star • 17—George Holm • 19—Top-Chicago Tribune; bot.-L. Covello • 23—Ernest Allen • 24-25—George Miller • 33—San Francisco Examiner • 35—Robert Nunn • 36—Florida Southern College • 37—Wright • 38—Top-Owen-Black Star • 39—Frank Miller • 40—Fred Pickens • 41—Rt.-Ray-Black Star; lf.-Lawrence Williams • 43—Patterson-Black Star • 49—Top-Dept. of Defense, bot.-Clark-Proffitts • 50—Wide World • 57—Howill • 63-64-65—George Miller • 66—Religious News Service

INDEX TO ADVERTISERS

BOOKS

	Page
Abingdon Press	4, 51
Bethany Press	69
Henry H. Halley	57
Macmillan Company	57
Methodist Publishing House	66, 71
Oxford University Press	53
Praise Book Publications	69
Fleming H. Revell	52
Rodeheaver Hall-Mack Company	68

CHURCH FURNISHINGS

J. Theodore Cuthbertson, Inc.	55
Heywood-Wakefield Company	6
Martin's Flag Company	68
Methodist Publishing House	56
Mitchell Manufacturing Company	69
Monroe Company	71
Payne-Spiers Studios	71
J. P. Redington & Company	52, 71
Shwayder Brothers, Inc.	3

FUND RAISING SUPPLIES

Creative Card Company	69
Edward's China & Glassware Company	70
Howard B. Gillmore	72
Grace Line Company	71
Marion-Kay Products	69
Mason Shoe Manufacturing Company	71
Odor-Aire, Inc.	6
Reader's Digest	71
Rubber Scrubber Corp.	70
Spalding Publishers	72
Vine Associates	68
World Wide Art Studios	66

GENERAL—HOME

Fleischmann's	53
Novel Art	68
Olson Rug Company	Back cover
Postum	5

INSURANCE

American Bible Society	7
Board of Missions	68
Brotherhood Mutual Life Ins. Co.	72

MUSICAL INSTRUMENTS

Accordion Manufacturers	68
J. C. Deagan, Inc.	55

PERSONAL

Career Institute	70
Dahlberg Company	68

SCHOOLS

Pennington	52
Tilton	52

VESTMENTS

Bentley & Simon, Inc.	71
Collegiate Cap & Gown Company	69
Cox Sons & Vining, Inc.	68
E. R. Moore Company	71
National Church Goods Supply Co.	70

Christian Symbolism

By MARTIN ROPER

EXT SUNDAY, take a look at the utiful symbols in your church. You'll bably see a cross, perhaps the mono- m "IHS," maybe a lamb, or candles. Why do these objects appear so fre- ently in Christian churches? Chris- n symbolism, a tradition nearly as as the Christian faith itself, pro- es the answers. For centuries, visual nbols have represented spiritual ideas d values. Today, as one scholar has d, "There is a silent ministry of out- rd things . . . that have an inner aning."

n the catacombs beneath Rome, early ristians used religious symbols dur- the first four centuries after Christ. ere they decorated sepulchers with nbolic pictures of flowery meadows d bushes, representing paradise, and od shepherds, signifying God's pro- tion of those who had died.

Use of Christian symbols spread rap- shortly after the year 300. The rk came from Constantine, first ristian emperor of Rome, when he orated the shields of his soldiers with ross and adopted *Chi Rho*—first two ers of the Greek word for Jesus rist—as his monogram.

Of ancient origin, too, is the fish bol, derived from Greek words ning "Jesus Christ, Son of God, ior," the first letters of which, in ek, spell fish. Once used as a secret ristian password, the fish in visual n signifies union with Christ.

On these pages are pictured some of y's most commonly used symbols; en you see them in a church you will w what they signify.

God the Father: Oldest known sym- representing God and his guiding ver is the *Hand of God,* which has ny variations. *Yod in Triangle* is nposed of *Yod,* first letter of the ish word for God, and an equilateral ngle representing the Holy Trinity. *hweh,* Hebrew for God, also repre- ts God the father and here is super- posed on a circle radiating light.

God the Son: In addition to the fish, nbols for God the Son include the *mb of God,* shown with a three- ed nimbus (figuratively a godly ud) and a banner which represents

Hand of God

Yod in Triangle

Yahweh

GOD THE FATHER

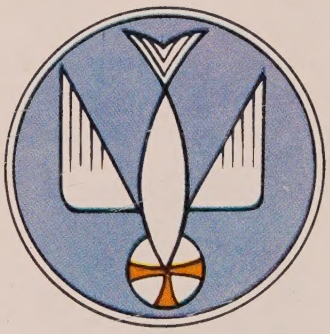
The Fish

Lamb of God

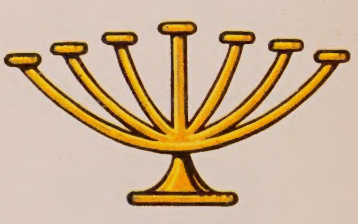
Light of the World

GOD THE SON

Flame



Dove



Menorah

GOD THE HOLY SPIRIT

Triangle

Fleur de Lis

Trefoil

THE HOLY TRINITY

SACRED MONOGRAMS

Gethsemane

Crucifixion

Resurrection

CHRIST'S SUFFERING

Latin Greek Celtic Maltese

THE CROSS

St. Peter St. Mark St. Paul

NEW TESTAMENT CHARACTERS

Church Resurrection Bible

DOCTRINES

Christ's victory over death. *Light of the World* stems from Christ's description of himself. In today's churches, incidentally, pairs of altar candlesticks signify Christ's divinity and humanity.

God the Holy Spirit: *The Flame* is derived from Acts 2:3, with cloven tongues of fire representing the seven gifts of the Holy Spirit (Revelation 5: 12). Commonest symbol for the Holy Spirit is the *Dove,* often shown refreshing itself by sipping from a basin representing the water of life. *Menorah,* or traditional Hebrew holy candelabrum, represents the seven gifts of the Holy Spirit: power, wealth, wisdom, might, honor, glory, blessing.

The Holy Trinity: Perhaps the most frequently used symbol for the Holy Trinity is a *Triangle;* its three equal sides signify equality. Often used, too, are the *Fleur-de-lis,* "flower of the lily," and the three-lobed *Trefoil.*

Sacred Monograms: Shown first is *Chi Rho,* the oldest. Next are the Greeks' first and last letters, *Alpha* and *Omega.* Last are the three letters, *IHS,* that begin the Greek word for Jesus, and the letters with a cross.

Christ's Suffering: Christ's anguish in *Gethsemane* is symbolized by combining the cross of agony (pointed ends) with a chalice. Well known to Christians is the *Crucifixion* figure of Christ upon his cross, at the top of which is Pilate's superscription. The rising sun illuminating an empty cross represents *Resurrection* morn.

The Cross: This is the most familiar symbol in Christendom. The *Latin Cross* is especially widely used. Equal arms on the *Greek Cross* make it useful for decoration, while the more elaborate *Celtic Cross* is often seen on jewelry. The *Maltese Cross* gets its name from the island of Malta, where it originated.

New Testament Characters: *St. Peter* is represented by an inverted cross on a shield, symbolizing his modest request to be crucified head down. Matthew, Mark, Luke, and John are symbolized by winged creatures (winged man, lion, ox, and eagle), the four mentioned in Revelation 4:7. For *St. Paul,* the symbol is a shield on which lies an open Bible showing the Latin words *Spiritus Gladius* (sword of the spirit).

Doctrines: *The Church* traditionally is visualized as a ship carrying believers over the stormy sea of life. Frequent symbol for the *Resurrection* is a butterfly; for the *Bible,* a lamp, suggested by Psalms 119:105, "Thy word is a lamp to my feet and a light to my path."

Your Home is on his Circuit today

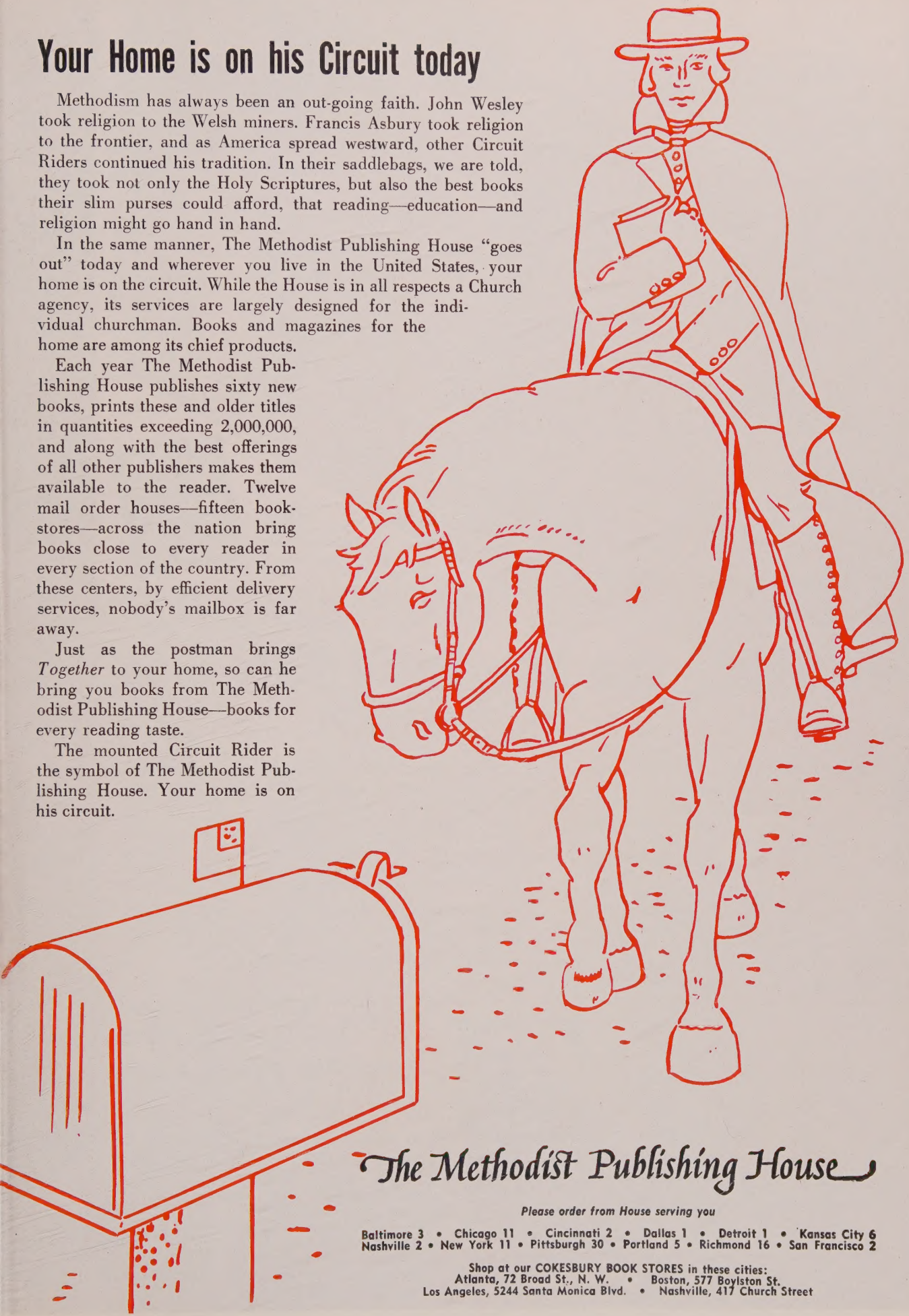
Methodism has always been an out-going faith. John Wesley took religion to the Welsh miners. Francis Asbury took religion to the frontier, and as America spread westward, other Circuit Riders continued his tradition. In their saddlebags, we are told, they took not only the Holy Scriptures, but also the best books their slim purses could afford, that reading—education—and religion might go hand in hand.

In the same manner, The Methodist Publishing House "goes out" today and wherever you live in the United States, your home is on the circuit. While the House is in all respects a Church agency, its services are largely designed for the individual churchman. Books and magazines for the home are among its chief products.

Each year The Methodist Publishing House publishes sixty new books, prints these and older titles in quantities exceeding 2,000,000, and along with the best offerings of all other publishers makes them available to the reader. Twelve mail order houses—fifteen bookstores—across the nation bring books close to every reader in every section of the country. From these centers, by efficient delivery services, nobody's mailbox is far away.

Just as the postman brings *Together* to your home, so can he bring you books from The Methodist Publishing House—books for every reading taste.

The mounted Circuit Rider is the symbol of The Methodist Publishing House. Your home is on his circuit.



The Methodist Publishing House

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Shop at our COKESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd. • Nashville, 417 Church Street

© ORC

FREE
Accent Rugs
($5 to $16 Value)
just for TRYING room-size Olson Rugs. If not delighted, return for refund and keep Gift Rugs.

2 RUGS IN ONE
Use Both Sides
LIKE GETTING ONE RUG FREE

←One of our many New Broadloom Tweeds
Practical, up-to-date beauty and luxury for every room.

EASY MONTHLY PAYMENTS if you wish.

Like over 3 Million Customers, You, too, can have . . .

Finer RUGS the Magic OLSON way

. . . at about ½ the Price You Expected to Pay!

"IF you will send me your Old Carpets, Rugs, and Clothing at my expense, I GUARANTEE to send you the finest and longest wearing Broadloom Rugs or wall-to-wall Carpeting you ever had for so little money."

Pres. Walter E. Olson

IT'S ALL SO EASY. Why pay for materials when you have so much of your own—more than you realize? Because you furnish so much of the material, you get heavier, more luxurious Broadloom (*almost ½ inch thick*) for far less money. Every square yard weighs over 3½ pounds.

By the Famous Olson Process, the valuable wools and materials in discarded carpets, rugs, clothing, etc., are scientifically reclaimed like new, sterilized, shredded, bleached, merged, redyed, spun with choice **New Wools** and woven within a week into deep-textured, new, two-sided Broadloom with the twist weave beauty of luxury-priced wool rugs—at about half the cost. Customers say, "Olson Rugs wear like iron—they are lovely enough for the finest homes."

You Risk Nothing by a Trial. We guarantee to please you or pay for your materials. Our 84th year. You save by mail direct from the factory. No salesman will bother you. We pay Freight or Express on old material from any state.

Write Your Name and Address — Cut Out Card and Mail

FROM:-

YOUR NAME.....

ADDRESS.....

TOWN.....STATE.....

No Postage Stamp Necessary If Mailed in the United States

BUSINESS REPLY CARD
First Class Permit No. 66, Chicago, Ill.

Postage Will Be Paid By—

OLSON RUG CO. Dept. A-23

Catalog Division Chicago 41, Illinois

FREE New Olson Book —Gift Rug Coupon

49 Model Rooms, Rugs, in Full Colors

Cut Out Card—Mail Today

(NO STAMP NEEDED — JUST DROP IN MAIL BOX)

This is a new type *Coupon-Postcard* that requires no stamp or envelope. Just cut out along red dotted line, write your name and address in the space provided and drop in any mail box. Pay no attention to any printing on back of card. By return mail you'll receive the beautiful Olson Rug and Decorating book Free and your Gift Rug Coupon.

CHOICE of newest c
patterns regardless of
in your material. An
in a week—up to
wide, seamless, any

Lovely TWEEDS
Solid Colors
Embossed Effects
Early American
Oriental Designs

If You Have No Old M
you can buy Olson
outright at factory-pr

OLSON RUG CO. Chicago New York San Francisco